

Worksheet 1: Overview of John's Gospel

Background: You may want to consult a study Bible or Bible dictionary for help with these questions.

1. Who is the human author of this book? What do we learn about him from the references to the “disciple whom Jesus loved” in the book (13:23; 19:26; 20:2; 21:7, 20, 24)?
.....
.....
.....
2. Describe the kinds of people who comprise the intended audience for John’s gospel. How does this gospel seem to differ from Matthew, Mark, and Luke in this regard?
.....
.....
.....

Major Themes: Based on the references given below, try to draw some preliminary conclusions about the message and emphasis of this book.

3. Consider the purpose statement for John’s gospel (John 20:30–31). How would you restate verse 31 as a theme statement for the book?
.....
.....
.....
.....
.....
4. A major emphasis in John’s gospel is on Jesus’ miraculous works, which are called “signs.” Review the seven signs in John’s gospel (see the outline on the back side for references), and describe their significance.
.....
.....
.....
.....
.....
5. Throughout the book, Jesus makes statements beginning with the phrase “I am” (6:35, 48, 51; 8:12; 9:5; 10:7, 9, 11, 14; 11:25; 14:6; 15:1). Taken together, how do these statements contribute to John’s theme?
.....
.....
.....

Personal Response: Reflect on the opportunity to study this book with your Sunday School class.

6. What topics from the text are you excited about discussing together?
.....
.....
.....

7. What are some of your favorite verses or passages in this book?
.....
.....
.....

8. What questions do you have about this book?
.....
.....
.....

Outline of John's Gospel¹

- I. INTRODUCTION: THE WORD MADE FLESH (1:1-18)
- II. THE BOOK OF SIGNS: THE SIGNS OF THE MESSIAH (1:19-12:50)
 - A. *The Forerunner and the Coming of the Messiah* (1:19-51)
 - 1. The Testimony of John the Baptist (1:19-34)
 - 2. The Beginning of Jesus' Ministry (1:35-51)
 - B. *The Cana Cycle: Jesus' Inaugural Signs and Representative Conversations* (2:1-4:54)
 - 1. Sign 1: Changing Water into Wine at the Wedding in Cana (2:1-12)
 - 2. Sign 2: One of Jesus' Jerusalem Signs: The Clearing of the Temple (2:13-22)
 - 3. Representative Conversations: Nicodemus the Jewish Ruler, the Samaritan Woman (2:23-4:42)
 - 4. Sign 3: The Second Sign in Cana: The Healing of the Royal Official's Son (4:43-54)
 - C. *The Festival Cycle: Additional Signs amidst Mounting Unbelief* (5-10)
 - 1. Sign 4 at an Unnamed Feast in Jerusalem: The Healing of the Lame Man (5:1-47)
 - 2. Sign 5: Galilean Passover: Feeding the Multitude and Bread of Life Discourse (6:1-71)
 - 3. Jesus at the Feast of Tabernacles (7:1-8:59)
 - 4. Sign 6: The Healing of the Blind Man and the Good Shepherd Discourse (9-10)
 - D. *Final Passover: Climactic Sign, the Raising of Lazarus, and Other Events* (11-12)
 - 1. Sign 7: Tie Raising of Lazarus (11)
 - 2. Final Events of Jesus' Public Ministry (12)
- III. THE BOOK OF EXALTATION: PREPARING THE NEW MESSIANIC COMMUNITY AND THE PASSION OF JESUS (13-20)
 - A. *The Cleansing and Instruction of the New Covenant Community, including Jesus' Final Prayer* (13-17)
 - 1. Cleansing the Community (13:1-30)
 - 2. The Farewell Discourse (13:31-16:33)
 - 3. Jesus' Parting Prayer (17)
 - B. *The Passion Narrative* (18-19)
 - 1. The Betrayal and Arrest of Jesus (18:1-11)
 - 2. Jesus Questioned by the High Priest and Denied by Peter (18:12-27)
 - 3. Jesus Before Pilate (18:28-19:16a)
 - 4. Jesus' Crucifixion and Burial (19:16b-42)
 - C. *Jesus' Resurrection and Appearances, Commissioning of Disciples* (20:1-29)
 - 1. The Empty Tomb (20:1-10)
 - 2. Jesus' Encounter with Mary Magdalene (20:11-18)
 - 3. Jesus' First Appearance, to His Disciples (20:19-23)
 - 4. Jesus' Second Appearance, to Thomas (20:24-29)
 - D. *Concluding Purpose Statement* (20:30-31)
- IV. EPILOGUE: THE COMPLEMENTARY ROLES OF PETER AND THE BELOVED DISCIPLE (21)
 - A. *Jesus' Third Appearance, to Seven Disciples in Galilee* (21:1-14)
 - B. *Jesus and Peter* (21:15-19)
 - C. *Jesus and the Disciple Jesus Loved* (21:20-25)

Schedule for Bible Study

Nov 16	Overview of John
Nov 23	John 1
Nov 30	John 2
Dec 7	John 3
Dec 14	John 4
Dec 21	No Sunday School
Dec 28	No Sunday School
Jan 4	John 5
Jan 11	John 6:1-21
Jan 18	John 6:22-71
Jan 25	John 7
Feb 1	John 8
Feb 8	John 9
Feb 15	John 10
Feb 22	John 11
Mar 1	No Sunday School (Anniversary Sunday)
Mar 8	John 12
Mar 15	John 13
Mar 22	John 14
Mar 29	John 15
Apr 5	John 16
Apr 12	John 17
Apr 19	John 18
Apr 26	John 19
May 3	John 20
May 10	John 21
May 17	Teacher's Choice

¹ Adapted from Andreas J. Köstenberger, L. Scott Kellum, and Charles L. Quarles, *The Cradle, The Cross, and The Crown: An Introduction to the New Testament* (Nashville, Tenn: B & H Academic, 2009), 307-308.

Worksheet #2: John 1:1–51

Summary: John introduces his gospel with a glorious prologue (1:1–18) that describes the doctrine of Christ's incarnation with precise language. The incarnation, foundational as it is for so many other doctrines, is challenging to explain. In this passage, each word serves a specific purpose. J. C. Ryle observes this effect when he remarks that “not a single word could be altered in the first five verses of St. John’s Gospel, without opening the door to some heresy.”¹

Following v. 18, we have two sections that narrate events from Jesus’ first week in public ministry. After the highly theological prologue, this passage places Jesus’ ministry within the context of history. The passage begins with the preaching of John the Baptist, calling the Jews to repentance and proclaiming Jesus as the “lamb of God” and the “Son of God” (1:19–34). Then, in 1:35–51, Jesus begins by recruiting disciples to participate in his public ministry.

Abbreviated Outline² (current passage in bold):

- I. INTRODUCTION: THE WORD MADE FLESH (1:1–18)
- II. THE BOOK OF SIGNS: THE SIGNS OF THE MESSIAH (1:19–12:50)
 - A. *The Forerunner and the Coming of the Messiah* (1:19–51)
 - 1. The Testimony of John the Baptist (1:19–34)
 - 2. The Beginning of Jesus’ Ministry (1:35–51)
 - B. *The Cana Cycle: Jesus’ Inaugural Signs and Representative Conversations* (2:1–4:54)
 - 1. Sign 1: Changing Water into Wine at the Wedding in Cana (2:1–12)
 - 2. Sign 2: One of Jesus’ Jerusalem Signs: The Clearing of the Temple (2:13–22)
 - 3. Representative Conversations: Nicodemus the Jewish Ruler, the Samaritan Woman (2:23–4:42)
 - 4. Sign 3: The Second Sign in Cana: The Healing of the Royal Official’s Son (4:43–54)
 - C. *The Festival Cycle: Additional Signs amidst Mounting Unbelief* (5–10)
 - 1. Sign 4 at an Unnamed Feast in Jerusalem: The Healing of the Lame Man (5:1–47)
 - 2. Sign 5: Galilean Passover: Feeding the Multitude and Bread of Life Discourse (6:1–71)
 - 3. Jesus at the Feast of Tabernacles (7:1–8:59)
 - 4. Sign 6: The Healing of the Blind Man and the Good Shepherd Discourse (9–10)
 - D. *Final Passover: Climactic Sign, the Raising of Lazarus, and Other Events* (11–12)
 - 1. Sign 7: Tie Raising of Lazarus (11)
 - 2. Final Events of Jesus’ Public Ministry (12)
- III. THE BOOK OF EXALTATION: PREPARING THE NEW MESSIANIC COMMUNITY AND THE PASSION OF JESUS (13–20)
 - A. *The Cleansing and Instruction of the New Covenant Community, including Jesus’ Final Prayer* (13–17)
 - B. *The Passion Narrative* (18–19)
 - C. *Jesus’ Resurrection and Appearances, Commissioning of Disciples* (20:1–29)
 - D. *Concluding Purpose Statement* (20:30–31)
- IV. EPILOGUE: THE COMPLEMENTARY ROLES OF PETER AND THE BELOVED DISCIPLE (21)
 - A. *Jesus’ Third Appearance, to Seven Disciples in Galilee* (21:1–14)
 - B. *Jesus and Peter* (21:15–19)
 - C. *Jesus and the Disciple Jesus Loved* (1:20–25)

¹ *Expository Thoughts on John* (Carlisle, PA: Banner of Truth, 1987), vol 1., 6.

² Adapted from Andreas J. Köstenberger, L. Scott Kellum, and Charles L. Quarles, *The Cradle, The Cross, and The Crown: An Introduction to the New Testament* (Nashville, Tenn: B & H Academic, 2009), 307–308.

Interpretation: Read through the passage, and then review and make notes under the questions below.

1. In what sense does life reside in Christ, and how does his life provide light to men (1:4)?
.....
.....
2. What does it mean for John to come as a “witness” to Christ (1:6)? How does he understand his own role as a witness (1:19–27)?
.....
.....
3. What does it mean to have “the right to become children of God” (1:12)? How is that right acquired?
.....
.....
4. In 1:16, the preposition “for” (found in the phrase “grace *for* grace”) literally means “upon.” How does Christ’s coming result in God’s grace being accumulated upon more grace?
.....
.....
5. What does it mean for Jesus to be the “only begotten” Son (1:14, 18; cf. 3:16, 18)? What would it mean if he were not the “only begotten”?
.....
.....
6. What gave authority to John’s witness (1:32–34)?
.....
.....
7. Notice how the early disciples respond to Jesus by identifying him as the Messiah (1:41, 45, 47–49). How did they come to this conclusion, and how could they be so confident about it?
.....
.....

Application: Take time to reflect on the implications of this passage for your own life today.

8. What does this passage tell us about Jesus?
.....
.....
9. What does this passage mean for your walk with the Lord?
.....
.....
10. How does this passage challenge the way you think about situations in daily life? What should you do about that?
.....
.....

Worksheet #3: John 2:1–25

Summary: In chapter 2, the action begins in the small town of Cana, located about 6 km north of Nazareth.¹ This begins the “Cana Cycle” in John’s gospel, a sequence of episodes that begins and ends (4:46) there. All of the events in this chapter, including the temple cleansing, appear only in John’s gospel. A close comparison of the temple cleansing here (2:13–22) with the temple cleansing in the Synoptics (Matt. 21:12–13; Mark 11:15–18; Luke 19:45–48) reveals that Jesus must have cleansed the temple on two occasions—once during the early part of his ministry (as recorded here) and once more on the Monday of the Passion Week (as recorded in the Synoptics).

The events in this chapter are important because they are the first two of the seven signs that occur in John’s Gospel. While the other six signs are undisputed, there is some debate about whether the temple cleansing itself should be identified as one of John’s “signs.” Several possible candidates have been proposed for John’s seventh sign, yet the temple clearing is the only one that seems to be identified as a “sign” in the text (although this identification is somewhat indirect).²

Abbreviated Outline³ (current passage in bold):

- I. INTRODUCTION: THE WORD MADE FLESH (1:1–18)
- II. THE BOOK OF SIGNS: THE SIGNS OF THE MESSIAH (1:19–12:50)
 - A. *The Forerunner and the Coming of the Messiah* (1:19–51)
 - 1. The Testimony of John the Baptist (1:19–34)
 - 2. The Beginning of Jesus’ Ministry (1:35–51)
 - B. *The Cana Cycle: Jesus’ Inaugural Signs and Representative Conversations* (2:1–4:54)
 - 1. **Sign 1: Changing Water into Wine at the Wedding in Cana** (2:1–12)
 - 2. **Sign 2: One of Jesus’ Jerusalem Signs: The Clearing of the Temple** (2:13–22)
 - 3. Representative Conversations: Nicodemus the Jewish Ruler, the Samaritan Woman (2:23–4:42)
 - 4. Sign 3: The Second Sign in Cana: The Healing of the Royal Official’s Son (4:43–54)
 - C. *The Festival Cycle: Additional Signs amidst Mounting Unbelief* (5–10)
 - 1. Sign 4 at an Unnamed Feast in Jerusalem: The Healing of the Lame Man (5:1–47)
 - 2. Sign 5: Galilean Passover: Feeding the Multitude and Bread of Life Discourse (6:1–71)
 - 3. Jesus at the Feast of Tabernacles (7:1–8:59)
 - 4. Sign 6: The Healing of the Blind Man and the Good Shepherd Discourse (9–10)
 - D. *Final Passover: Climactic Sign, the Raising of Lazarus, and Other Events* (11–12)
 - 1. Sign 7: The Raising of Lazarus (11)
 - 2. Final Events of Jesus’ Public Ministry (12)
- III. THE BOOK OF EXALTATION: PREPARING THE NEW MESSIANIC COMMUNITY AND THE PASSION OF JESUS (13–20)
 - A. *The Cleansing and Instruction of the New Covenant Community, including Jesus’ Final Prayer* (13–17)
 - B. *The Passion Narrative* (18–19)
 - C. *Jesus’ Resurrection and Appearances, Commissioning of Disciples* (20:1–29)
 - D. *Concluding Purpose Statement* (20:30–31)
- IV. EPILOGUE: THE COMPLEMENTARY ROLES OF PETER AND THE BELOVED DISCIPLE (21)
 - A. *Jesus’ Third Appearance, to Seven Disciples in Galilee* (21:1–14)
 - B. *Jesus and Peter* (21:15–19)
 - C. *Jesus and the Disciple Jesus Loved* (1:20–25)

¹ J. D. Douglas, *The New Bible Dictionary*, s.v. “Cana,” (Downers Grove, IL: InterVarsity, 1996).

² Andreas J. Köstenberger, *A Theology of John’s Gospel and Letters* (Grand Rapids, MI: Zondervan, 2009), 326–335.

³ Adapted from Köstenberger, L. Scott Kellum, and Charles L. Quarles, *The Cradle, The Cross, and The Crown: An Introduction to the New Testament* (Nashville, Tenn: B & H Academic, 2009), 307–308.

Interpretation: Read through the passage, and then review and make notes under the questions below.

1. Why is it significant that Jesus' "hour" has not yet arrived (2:4)?

2. How does the transformation of ordinary water into real wine (2:9–10) display Christ's glory (as 2:11 claims)?

3. Identify a characteristic of a "sign" as described in 2:11. What does a sign do? In this case, what occurred as a result?

4. How does Psalm 69:9 (quoted in 2:17) explain Jesus' actions in 2:13–16?

5. When the Jews ask for a sign (2:18), what event does Jesus describe in response (2:19)? How does this imply that the temple clearing is itself the sign that they requested?

6. What does 2:24–25 tell us about the quality of the people's "belief" described in 2:23?

Application: Take time to reflect on the implications of this passage for your own life today.

7. What does this passage tell us about Jesus? How does it help us to understand "his place in the sweep of redemptive history"?⁴

8. What does this passage mean for your walk with the Lord?

9. How does this passage challenge the way you think about situations in daily life? What should you do about that?

⁴ D. A. Carson, *The Gospel according to John*, Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1991), 102.

Worksheet #4: John 3:1–36

Summary: In some ways, the chapter division between chapters two and three is unfortunately placed, because 2:23–25 provides helpful context for the events of chapter three. This brief transition moves us away from the scene of the temple clearing and provides the setting for the events of chapter three.

The first episode in chapter three is Jesus' encounter with Nicodemus (3:1–21). We see the non-committal mindset that 2:23–25 anticipates in Jesus' responses to Nicodemus' queries. Careful examination of the language of 3:16–21 suggests that these words were not spoken by Jesus on this occasion, but rather are John's interpretation of Jesus' enigmatic teachings in 3:1–15.

The second pericope in chapter three involves John the Baptist again (3:22–36). This passage serves as an “interlude”¹ between the stories of Nicodemus and the Samaritan woman (4:1–45), and may be intended as a contrast with the response of Nicodemus. As in the Nicodemus encounter, we probably see narrator commentary again in 3:31–36. This one, however, seems to serve as a “recapitulating epilogue”² that summarizes themes from throughout the chapter.

Abbreviated Outline³ (current passage in bold):

- I. INTRODUCTION: THE WORD MADE FLESH (1:1-18)
- II. THE BOOK OF SIGNS: THE SIGNS OF THE MESSIAH (1:19-12:50)
 - A. *The Forerunner and the Coming of the Messiah* (1:19-51)
 1. The Testimony of John the Baptist (1:19-34)
 2. The Beginning of Jesus' Ministry (1:35-51)
 - B. ***The Cana Cycle: Jesus' Inaugural Signs and Representative Conversations* (2:1-4:54)**
 1. Sign 1: Changing Water into Wine at the Wedding in Cana (2:1-12)
 2. Sign 2: One of Jesus' Jerusalem Signs: The Clearing of the Temple (2:13-22)
 3. **Representative Conversations: Nicodemus the Jewish Ruler, the Samaritan Woman** (2:23-4:42)
 4. Sign 3: The Second Sign in Cana: The Healing of the Royal Official's Son (4:43-54)
 - C. *The Festival Cycle: Additional Signs amidst Mounting Unbelief* (5-10)
 1. Sign 4 at an Unnamed Feast in Jerusalem: The Healing of the Lame Man (5:1-47)
 2. Sign 5: Galilean Passover: Feeding the Multitude and Bread of Life Discourse (6:1-71)
 3. Jesus at the Feast of Tabernacles (7:1-8:59)
 4. Sign 6: The Healing of the Blind Man and the Good Shepherd Discourse (9-10)
 - D. *Final Passover: Climactic Sign, the Raising of Lazarus, and Other Events* (11-12)
 1. Sign 7: The Raising of Lazarus (11)
 2. Final Events of Jesus' Public Ministry (12)
- III. THE BOOK OF EXALTATION: PREPARING THE NEW MESSIANIC COMMUNITY AND THE PASSION OF JESUS (13-20)
 - A. *The Cleansing and Instruction of the New Covenant Community, including Jesus' Final Prayer* (13-17)
 - B. *The Passion Narrative* (18-19)
 - C. *Jesus' Resurrection and Appearances, Commissioning of Disciples* (20:1-29)
 - D. *Concluding Purpose Statement* (20:30-31)
- IV. EPILOGUE: THE COMPLEMENTARY ROLES OF PETER AND THE BELOVED DISCIPLE (21)

¹ Andreas J. Köstenberger, *John*, Baker Exegetical Commentary on the New Testament (Grand Rapids, Mich: Baker Academic, 2004), 133.

² Herman N. Ridderbos, *The Gospel According to John: A Theological Commentary* (Grand Rapids: Eerdmans, 1997), 149.

³ Adapted from Köstenberger, L. Scott Kellum, and Charles L. Quarles, *The Cradle, The Cross, and The Crown: An Introduction to the New Testament* (Nashville, Tenn: B & H Academic, 2009), 307–308.

Interpretation: Read through the passage, and then review and make notes under the questions below.

- What do we anticipate about the conversation with Nicodemus from John's choice of details about him and the situation in 3:1-2a?

- Where does Nicodemus seem to be headed with his question in 3:2? How does Jesus' answer in 3:3 build upon Nicodemus' statement?

- Look at 3:14–15 and identify Jesus' main point. How does 3:16–21 expand and interpret that main point?

- What is the point of conflict in the story about John the Baptist (3:25–26)? Why is that significant?

- What is the main point embedded in John's response to his disciples (3:27–30)?

- How does the interpretational section (3:31–36) expand our understanding about the John the Baptist story? About the Nicodemus passage?

Application: Take time to reflect on the implications of this passage for your own life today.

- What does this passage tell us about Jesus? How does it help us to understand "his place in the sweep of redemptive history"?⁴

- What does this passage mean for your walk with the Lord?

- How does this passage challenge the way you think about situations in daily life? What should you do about that?

⁴ D. A. Carson, *The Gospel according to John*, Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1991), 102.

Worksheet #5: John 4:1–54

Summary: Chapter four takes us back out of Jerusalem. The action begins with Jesus in Samaria speaking to the woman at the well. The chapter concludes with Jesus again in Cana of Galilee, bringing the “Cana Cycle” to a close. The events in Samaria predominate, occupying the first 42 verses while the subsequent sign in Cana appears in verses 43–54.

Note the significant contrasts in the woman at the well story. At this place in the broader context, the story serves as a deliberate contrast with the story of Nicodemus. One commentary notes that “unlike Nicodemus (whose comments decrease in length and reveal ignorance), the Samaritan woman progresses in her understanding, from calling Jesus a prophet (4:19; cf. 4:29, 39) to serving, albeit somewhat ambivalently, as a witness (4:27–30).”¹ Within the context of the story itself, the woman is also contrasted with the disciples, who demonstrate that they misunderstand Jesus’ mission, and with the Samaritan townspeople who unambiguously affirm Jesus’ Messianic identity (4:42).

The story of the healing of the royal official’s son includes a theme of rejection that will continue to develop over the course of John’s gospel, especially in chapters 6 and 12. Here, the theme appears in 4:44, where we learn that “Jesus Himself testified that a prophet has no honor in his own country” (NKJV). This rejection occurs despite the conclusive message of the signs that all should believe in him.

Abbreviated Outline² (current passage in bold):

- I. INTRODUCTION: THE WORD MADE FLESH (1:1-18)
- II. THE BOOK OF SIGNS: THE SIGNS OF THE MESSIAH (1:19-12:50)
 - A. *The Forerunner and the Coming of the Messiah* (1:19-51)
 1. The Testimony of John the Baptist (1:19-34)
 2. The Beginning of Jesus’ Ministry (1:35-51)
 - B. ***The Cana Cycle: Jesus’ Inaugural Signs and Representative Conversations* (2:1-4:54)**
 1. Sign 1: Changing Water into Wine at the Wedding in Cana (2:1-12)
 2. Sign 2: One of Jesus’ Jerusalem Signs: The Clearing of the Temple (2:13-22)
 3. **Representative Conversations: Nicodemus the Jewish Ruler, the Samaritan Woman** (2:23-4:42)
 4. **Sign 3: The Second Sign in Cana: The Healing of the Royal Official’s Son** (4:43-54)
 - C. *The Festival Cycle: Additional Signs amidst Mounting Unbelief* (5-10)
 1. Sign 4 at an Unnamed Feast in Jerusalem: The Healing of the Lame Man (5:1-47)
 2. Sign 5: Galilean Passover: Feeding the Multitude and Bread of Life Discourse (6:1-71)
 3. Jesus at the Feast of Tabernacles (7:1-8:59)
 4. Sign 6: The Healing of the Blind Man and the Good Shepherd Discourse (9-10)
 - D. *Final Passover: Climactic Sign, the Raising of Lazarus, and Other Events* (11-12)
 1. Sign 7: The Raising of Lazarus (11)
 2. Final Events of Jesus’ Public Ministry (12)
- III. THE BOOK OF EXALTATION: PREPARING THE NEW MESSIANIC COMMUNITY AND THE PASSION OF JESUS (13-20)
 - A. *The Cleansing and Instruction of the New Covenant Community, including Jesus’ Final Prayer* (13-17)
 - B. *The Passion Narrative* (18-19)
 - C. *Jesus’ Resurrection and Appearances, Commissioning of Disciples* (20:1-29)
 - D. *Concluding Purpose Statement* (20:30-31)
- IV. EPILOGUE: THE COMPLEMENTARY ROLES OF PETER AND THE BELOVED DISCIPLE (21)

¹ Andreas J. Köstenberger, *John*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2004), 142.

² Adapted from Köstenberger, L. Scott Kellum, and Charles L. Quarles, *The Cradle, The Cross, and The Crown: An Introduction to the New Testament* (Nashville, Tenn: B & H Academic, 2009), 307–308.

Interpretation: Read through the passage, and then review and make notes under the questions below.

1. Why is it significant that Jesus, the Incarnate Word, was weary (4:6) and thirsty (4:7)?

2. What are some of the barriers that Jesus ignored in his conversation with the woman? [You may wish to consult a study Bible or commentary for some insight into this.]

3. What statements in the text reveal a progression in the woman's understanding of Jesus? Specifically, what does she actually know about him by the time we reach 4:29?

4. Based on 4:27–38, how would you summarize the main point of the story of the woman at the well?

5. What do we expect Jesus to do in Galilee, based on the foreshadowing in 4:43–45?

6. How do we explain Jesus' statement in 4:48, especially in light of the action that immediately follows?

7. Specifically, who believed (4:50, 53) as a result of this “second sign” in Cana?

Application: Take time to reflect on the implications of this passage for your own life today.

8. What does this passage tell us about Jesus? How does it help us to understand “his place in the sweep of redemptive history”?³

9. What does this passage mean for your walk with the Lord?

10. How does this passage challenge the way you think about situations in daily life? What should you do about that?

³ D. A. Carson, *The Gospel according to John*, Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1991), 102.

Worksheet #6: John 5:1–47

Summary: Chapter five begins a new major section called the “Festival Cycle” (chs. 5–10). Each event in this section occurs around the time of a Jewish festival. A recurring theme here is the intensifying conflict between Jesus and “the Jews.” Usually, this controversy erupts after one of Jesus’ miraculous “signs” or his public teaching.

Here in chapter five, we see Jesus heal a lame man at an unnamed feast in the city of Jerusalem. Controversy with “the Jews” ensues, beginning in 5:16–18. Then in the following action (5:19–47), Jesus gives an extended discourse where he asserts his identity as the Son of God. He backs up this bold assertion with the external testimony of John the Baptist (5:31–35), his miraculous works (5:36), and the affirmations of the Father in Scripture (5:37–39).

Abbreviated Outline¹ (current passage in bold):

- I. INTRODUCTION: THE WORD MADE FLESH (1:1-18)
- II. THE BOOK OF SIGNS: THE SIGNS OF THE MESSIAH (1:19-12:50)
 - A. *The Forerunner and the Coming of the Messiah* (1:19-51)
 - 1. The Testimony of John the Baptist (1:19-34)
 - 2. The Beginning of Jesus’ Ministry (1:35-51)
 - B. *The Cana Cycle: Jesus’ Inaugural Signs and Representative Conversations* (2:1-4:54)
 - 1. Sign 1: Changing Water into Wine at the Wedding in Cana (2:1-12)
 - 2. Sign 2: One of Jesus’ Jerusalem Signs: The Clearing of the Temple (2:13-22)
 - 3. Representative Conversations: Nicodemus the Jewish Ruler, the Samaritan Woman (2:23-4:42)
 - 4. Sign 3: The Second Sign in Cana: The Healing of the Royal Official’s Son (4:43-54)
 - C. *The Festival Cycle: Additional Signs amidst Mounting Unbelief* (5-10)
 - 1. **Sign 4 at an Unnamed Feast in Jerusalem: The Healing of the Lame Man** (5:1-47)
 - 2. Sign 5: Galilean Passover: Feeding the Multitude and Bread of Life Discourse (6:1-71)
 - 3. Jesus at the Feast of Tabernacles (7:1-8:59)
 - 4. Sign 6: The Healing of the Blind Man and the Good Shepherd Discourse (9-10)
 - D. *Final Passover: Climactic Sign, the Raising of Lazarus, and Other Events* (11-12)
 - 1. Sign 7: The Raising of Lazarus (11)
 - 2. Final Events of Jesus’ Public Ministry (12)
- III. THE BOOK OF EXALTATION: PREPARING THE NEW MESSIANIC COMMUNITY AND THE PASSION OF JESUS (13-20)
 - A. *The Cleansing and Instruction of the New Covenant Community, including Jesus’ Final Prayer* (13-17)
 - B. *The Passion Narrative* (18-19)
 - C. *Jesus’ Resurrection and Appearances, Commissioning of Disciples* (20:1-29)
 - D. *Concluding Purpose Statement* (20:30-31)
- IV. EPILOGUE: THE COMPLEMENTARY ROLES OF PETER AND THE BELOVED DISCIPLE (21)

¹ Adapted from Andreas J. Köstenberger, L. Scott Kellum, and Charles L. Quarles, *The Cradle, The Cross, and The Crown: An Introduction to the New Testament* (Nashville, Tenn: B & H Academic, 2009), 307–308.

Interpretation: Read through the passage, and then review and make notes under the questions below.

1. Why is it significant that the man healed in chapter five had been lame for “thirty-eight years” (5:5)?

2. What does Jesus’ statement, “Sin no more, lest a worse thing come upon you” (5:14), suggest about the man who had been healed?

3. Why did the Jews desire to kill Jesus (5:16–18)? How can doing work on the Sabbath be as heinous as identifying God as one’s Father?

4. How is 5:23b a tacit condemnation of “the Jews”? Given Jesus’ authority to “execute judgment” (5:22–30), is it legitimate to read 5:23b this way?

5. How do Jesus’ miraculous “works” serve as a “greater witness” than the testimony of John the Baptist (5:36)?

6. According to Jesus’ own statements in 5:37–39, how does the Father testify concerning his Son?

7. In what sense could Jesus say that the Jews did not “believe” Moses’ writings (5:46–47)?

Application: Take time to reflect on the implications of this passage for your own life today.

8. What does this passage tell us about Jesus? How does it help us to understand “his place in the sweep of redemptive history”?²

9. What does this passage mean for your walk with the Lord?

10. How does this passage challenge the way you think about situations in daily life? What should you do about that?

² D. A. Carson, *The Gospel according to John*, Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1991), 102.

Worksheet #7: John 6:1–71¹

Summary: Chapter six brings us to the midpoint in the Book of Signs, and also to a watershed moment in the life of Jesus. Many details appear in the chapter, which begins with the fifth Johannine sign—the feeding of the 5,000 from a young man’s lunch (6:1–14). With thorough coverage in all the Synoptic gospels (Matthew 14:13–23; Mark 6:31–46; Luke 9:10–17), the feeding miracle is one of the most familiar episodes in Jesus’ public ministry. In John’s account, it is closely followed by another miracle, as Jesus walks on the turbulent waters of the Sea of Galilee (John 6:15–21). The walking on water is not the evangelist’s primary concern, however, serving instead as an interlude before the extended “Bread of Life” discourse (6:22–59) that unpacks the significance of the aforementioned sign. The discourse proves to be decisive. Many “disciples” reject Jesus (6:60–66), while the Twelve remain apparently committed to Jesus (6:67–71). The loyalty of the Twelve is mixed, of course. Juxtaposed against Peter’s confession of faith is the ominous foreshadowing of Judas’ later apostasy, which elevates the tension as the overarching narrative proceeds.

Abbreviated Outline² (current passage in bold):

- I. INTRODUCTION: THE WORD MADE FLESH (1:1-18)
- II. THE BOOK OF SIGNS: THE SIGNS OF THE MESSIAH (1:19-12:50)
 - A. *The Forerunner and the Coming of the Messiah* (1:19-51)
 - 1. The Testimony of John the Baptist (1:19-34)
 - 2. The Beginning of Jesus’ Ministry (1:35-51)
 - B. *The Cana Cycle: Jesus’ Inaugural Signs and Representative Conversations* (2:1-4:54)
 - 1. Sign 1: Changing Water into Wine at the Wedding in Cana (2:1-12)
 - 2. Sign 2: One of Jesus’ Jerusalem Signs: The Clearing of the Temple (2:13-22)
 - 3. Representative Conversations: Nicodemus the Jewish Ruler, the Samaritan Woman (2:23-4:42)
 - 4. Sign 3: The Second Sign in Cana: The Healing of the Royal Official’s Son (4:43-54)
 - C. *The Festival Cycle: Additional Signs amidst Mounting Unbelief* (5-10)
 - 1. Sign 4 at an Unnamed Feast in Jerusalem: The Healing of the Lame Man (5:1-47)
 - 2. **Sign 5: Galilean Passover: Feeding the Multitude and Bread of Life Discourse (6:1-71)**
 - 3. Jesus at the Feast of Tabernacles (7:1-8:59)
 - 4. Sign 6: The Healing of the Blind Man and the Good Shepherd Discourse (9-10)
 - D. *Final Passover: Climactic Sign, the Raising of Lazarus, and Other Events* (11-12)
 - 1. Sign 7: The Raising of Lazarus (11)
 - 2. Final Events of Jesus’ Public Ministry (12)
- III. THE BOOK OF EXALTATION: PREPARING THE NEW MESSIANIC COMMUNITY AND THE PASSION OF JESUS (13-20)
 - A. *The Cleansing and Instruction of the New Covenant Community, including Jesus’ Final Prayer* (13-17)
 - B. *The Passion Narrative* (18-19)
 - C. *Jesus’ Resurrection and Appearances, Commissioning of Disciples* (20:1-29)
 - D. *Concluding Purpose Statement* (20:30-31)
- IV. EPILOGUE: THE COMPLEMENTARY ROLES OF PETER AND THE BELOVED DISCIPLE (21)

¹ Some may have noticed that the original schedule published on “Worksheet 1: Overview of John’s Gospel” indicated that we would divide chapter six into two studies, with the first covering verses 1–21 and the second covering the remainder. This plan has been discarded, however, since doing so would sever the integrally related events of the chapter from their obvious context, thus obscuring the impact intended by the evangelist.

² Adapted from Andreas J. Köstenberger, L. Scott Kellum, and Charles L. Quarles, *The Cradle, The Cross, and The Crown: An Introduction to the New Testament* (Nashville, Tenn: B & H Academic, 2009), 307–308.

Interpretation: Read through the passage, and then review and make notes under the questions below.

1. Notice how the crowd identifies Jesus as “the Prophet” (6:14) and then desires to make him their “king” (6:15). What led them to this, and what seems to have been their motivation for making Jesus their “king”?
.....
.....
2. Why does Jesus talk about the things the crowd should “labor” for in 6:27, and what does it mean to “labor... for the food which endures to everlasting life”?
.....
.....
3. In 6:34, does the crowd understand what Jesus said in 6:32–33? What might they mean by “this bread” in 6:34?
.....
.....
4. What part of the statement “I am the bread which came down from heaven” (6:41) seems to have been most objectionable to the crowd, and why? Which part of the statement does Jesus emphasize in 6:43–51, and why?
.....
.....
5. How does Jesus’ emphasis in 6:43–51 produce the reaction in 6:52? How does Jesus’ explanation in 6:53–58 capitalize upon and further aggravate the Jews’ misunderstanding?
.....
.....
6. In what sense are Jesus’ comments in 6:61–65 addressed to the crowd? In what sense are they addressed to the Twelve?
.....
.....
7. To what extent does Peter’s confession in 6:68 indicate understanding? Does it also include some misunderstanding?
.....
.....

Application: Take time to reflect on the implications of this passage for your own life today.

8. What does this passage tell us about Jesus? How does it help us to understand “his place in the sweep of redemptive history”?³
.....
.....
9. What does this passage mean for your walk with the Lord?
.....
.....
10. How does this passage challenge the way you think about situations in daily life? What should you do about that?
.....
.....

³ D. A. Carson, *The Gospel according to John*, Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1991), 102.

Worksheet #8: John 7:1–53

Summary: Chapters 7 and 8 include a cycle of events set in Jerusalem during the Feast of Tabernacles. The cycle is introduced with a brief account of controversy within Jesus' family (7:1–9), as his brothers attempt to convince him to seek public notoriety. In so doing, the brothers demonstrate their own misunderstanding and rejection of Jesus and his mission. The rest of the chapter describes Jesus' public teaching in the temple. The passage accomplishes two purposes, showing first that "Jesus fulfills the symbolism underlying [the Feast of Tabernacles]," but also "featuring representative questions regarding Jesus' messiahship" that serve to guide us as we evaluate the things Jesus said about himself.¹

Abbreviated Outline² (current passage in bold):

- I. INTRODUCTION: THE WORD MADE FLESH (1:1-18)
- II. THE BOOK OF SIGNS: THE SIGNS OF THE MESSIAH (1:19-12:50)
 - A. *The Forerunner and the Coming of the Messiah* (1:19-51)
 1. The Testimony of John the Baptist (1:19-34)
 2. The Beginning of Jesus' Ministry (1:35-51)
 - B. *The Cana Cycle: Jesus' Inaugural Signs and Representative Conversations* (2:1-4:54)
 1. Sign 1: Changing Water into Wine at the Wedding in Cana (2:1-12)
 2. Sign 2: One of Jesus' Jerusalem Signs: The Clearing of the Temple (2:13-22)
 3. Representative Conversations: Nicodemus the Jewish Ruler, the Samaritan Woman (2:23-4:42)
 4. Sign 3: The Second Sign in Cana: The Healing of the Royal Official's Son (4:43-54)
 - C. *The Festival Cycle: Additional Signs amidst Mounting Unbelief* (5-10)
 1. Sign 4 at an Unnamed Feast in Jerusalem: The Healing of the Lame Man (5:1-47)
 2. Sign 5: Galilean Passover: Feeding the Multitude and Bread of Life Discourse (6:1-71)
 3. **Jesus at the Feast of Tabernacles (7:1-8:59)**
 4. Sign 6: The Healing of the Blind Man and the Good Shepherd Discourse (9-10)
 - D. *Final Passover: Climactic Sign, the Raising of Lazarus, and Other Events* (11-12)
 1. Sign 7: The Raising of Lazarus (11)
 2. Final Events of Jesus' Public Ministry (12)
- III. THE BOOK OF EXALTATION: PREPARING THE NEW MESSIANIC COMMUNITY AND THE PASSION OF JESUS (13-20)
 - A. *The Cleansing and Instruction of the New Covenant Community, including Jesus' Final Prayer* (13-17)
 - B. *The Passion Narrative* (18-19)
 - C. *Jesus' Resurrection and Appearances, Commissioning of Disciples* (20:1-29)
 - D. *Concluding Purpose Statement* (20:30-31)
- IV. EPILOGUE: THE COMPLEMENTARY ROLES OF PETER AND THE BELOVED DISCIPLE (21)

¹ Andreas Köstenberger, *Encountering John: The Gospel in Historical, Literary, and Theological Perspective*, Second Edition., Encountering Biblical Studies (Grand Rapids, Michigan: Baker Academic, 2013), 92.

² Adapted from Köstenberger, L. Scott Kellum, and Charles L. Quarles, *The Cradle, The Cross, and The Crown: An Introduction to the New Testament* (Nashville, Tenn: B & H Academic, 2009), 307-308.

Interpretation: Read through the passage, and then review and make notes under the questions below.

1. Consider Lev. 23:33–44, Num. 29:12–40, and Deut. 16:13–17. What do we learn from these texts about Jewish ritual during the Feast of Tabernacles?

2. John 7:12–13 contrasts popular opinions of Jesus. What is the key question under debate?

3. How does Jesus' statement in 7:18 answer the question stated in 7:15?

4. Do the people of Jerusalem know where Jesus is from (7:27, cf. 7:41)? Based on your answer, explain why Jesus' statement in 7:28–29 was so controversial.

5. Consider Isaiah 12:3 and 58:11. How do these texts connect with Jesus' claim in John 7:37–38, and what is Jesus' basic point?

Application: Take time to reflect on the implications of this passage for your own life today.

6. What does this passage tell us about Jesus? How does it help us to understand “his place in the sweep of redemptive history”?³

7. What does this passage mean for your walk with the Lord?

8. How does this passage challenge the way you think about situations in daily life? What should you do about that?

³ D. A. Carson, *The Gospel according to John*, Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1991), 102.

Worksheet #9: John 8:1–59

Summary: Chapter 8 continues the cycle of events set in Jerusalem that began in chapter 7. Here we find Jesus in continued conflict with the Jewish authorities. This conflict escalates throughout the chapter as Jesus confronts the Jews again with the reality that he is the source of life (8:12). The Jews reject this identification, disputing his ability to bear witness of himself (8:13–18) and his relationship to the Father (8:19–30). This leads to an argument in 8:31–59 over paternity. The Jews allege that as descendants of Abraham, they have no need of salvation from their sins (8:31). In response, Jesus points out that as the Jews continue in their sin and reject him, they demonstrate that they do not belong to God (8:47). As the dispute intensifies, the story concludes with Jesus asserting his divinity and the Jews openly attempting to stone Jesus in the temple (8:58–59).

There is some question whether the text found in 7:53–8:11 (the story of the adulterous woman) appeared in the original text of John's gospel. It is important to recognize that the doctrine of inspiration is unaffected by this discussion, regardless of whether we accept or reject this passage as part of the original text. This is because inspiration is a quality of the *autograph*, that is, the *original document penned in the author's own hand*. In the case of every single book in our Old and New Testaments, the autograph no longer exists, and we are dependent on the *manuscripts*, or copies, to determine the original text. By comparing the variant readings that exist, it is possible to determine the original reading, many times with a high degree of certainty.

Abbreviated Outline¹ (current passage in bold):

- I. INTRODUCTION: THE WORD MADE FLESH (1:1-18)
- II. THE BOOK OF SIGNS: THE SIGNS OF THE MESSIAH (1:19-12:50)
 - A. *The Forerunner and the Coming of the Messiah* (1:19-51)
 1. The Testimony of John the Baptist (1:19-34)
 2. The Beginning of Jesus' Ministry (1:35-51)
 - B. *The Cana Cycle: Jesus' Inaugural Signs and Representative Conversations* (2:1-4:54)
 1. Sign 1: Changing Water into Wine at the Wedding in Cana (2:1-12)
 2. Sign 2: One of Jesus' Jerusalem Signs: The Clearing of the Temple (2:13-22)
 3. Representative Conversations: Nicodemus the Jewish Ruler, the Samaritan Woman (2:23-4:42)
 4. Sign 3: The Second Sign in Cana: The Healing of the Royal Official's Son (4:43-54)
 - C. *The Festival Cycle: Additional Signs amidst Mounting Unbelief* (5-10)
 1. Sign 4 at an Unnamed Feast in Jerusalem: The Healing of the Lame Man (5:1-47)
 2. Sign 5: Galilean Passover: Feeding the Multitude and Bread of Life Discourse (6:1-71)
 3. **Jesus at the Feast of Tabernacles (7:1-8:59)**
 4. Sign 6: The Healing of the Blind Man and the Good Shepherd Discourse (9-10)
 - D. *Final Passover: Climactic Sign, the Raising of Lazarus, and Other Events* (11-12)
 1. Sign 7: The Raising of Lazarus (11)
 2. Final Events of Jesus' Public Ministry (12)
- III. THE BOOK OF EXALTATION: PREPARING THE NEW MESSIANIC COMMUNITY AND THE PASSION OF JESUS (13-20)
 - A. *The Cleansing and Instruction of the New Covenant Community, including Jesus' Final Prayer* (13-17)
 - B. *The Passion Narrative* (18-19)
 - C. *Jesus' Resurrection and Appearances, Commissioning of Disciples* (20:1-29)
 - D. *Concluding Purpose Statement* (20:30-31)
- IV. EPILOGUE: THE COMPLEMENTARY ROLES OF PETER AND THE BELOVED DISCIPLE (21)

¹ Adapted from Köstenberger, L. Scott Kellum, and Charles L. Quarles, *The Cradle, The Cross, and The Crown: An Introduction to the New Testament* (Nashville, Tenn: B & H Academic, 2009), 307–308.

Interpretation: Read through the passage, and then review and make notes under the questions below.

1. Who is Jesus evaluating when he speaks about making “judgment” in 8:16? Who brings witness against them (8:18)?

2. How should we explain the Jews’ apparent misunderstanding (8:19, 22, 25, 27) of Jesus’ statements about himself?

3. Based on the nearby context, does Jesus seem to place much trust in the “many” who “believed in him” (8:30)?

4. What would it look like if the Jews were doing “the works of Abraham” (8:39)? Since they are not doing them, who is their father and whose works are they doing (8:40–41)?

5. What terms does Jesus use to describe his relationship with the Father in this chapter (8:18, 26, 28–29, 42, 49, 54–55)?

6. Why do the Jews attempt to stone Jesus in 8:59? What does that indicate about his statement in 8:58?

Application: Take time to reflect on the implications of this passage for your own life today.

7. What does this passage tell us about Jesus? How does it help us to understand “his place in the sweep of redemptive history”?²

8. What does this passage mean for your walk with the Lord?

9. How does this passage challenge the way you think about situations in daily life? What should you do about that?

² D. A. Carson, *The Gospel according to John*, Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1991), 102.

Worksheet #10: John 9:1-41

Summary: Chapter nine recounts an incident that appears to have taken place sometime after the Feast of Tabernacles described in chapters seven and eight and before the Feast of Dedication (mentioned in 10:22). One unique feature in this chapter is the general absence of Jesus from much of the narrative. He appears in vv. 1-7 and vv. 35-41, but otherwise the focus of the action is on the man born blind, his parents, and the Jews (as represented by the Pharisees). Laced with irony, this story draws attention to striking contrasts between what people “know” and “don’t know.” This highlights a sharp divergence between those who are characterized by spiritual insight (or, as John would say in his epistles, those who are “walking in the light”) and those who are spiritually blind (or “walking in darkness”). The passage concludes with Jesus challenging the man born blind to “believe” (9:35-38) and condemning the Pharisees for their spiritual blindness (9:39-41).

Abbreviated Outline¹ (current passage in bold):

- I. INTRODUCTION: THE WORD MADE FLESH (1:1-18)
- II. THE BOOK OF SIGNS: THE SIGNS OF THE MESSIAH (1:19-12:50)
 - A. *The Forerunner and the Coming of the Messiah* (1:19-51)
 - 1. The Testimony of John the Baptist (1:19-34)
 - 2. The Beginning of Jesus’ Ministry (1:35-51)
 - B. *The Cana Cycle: Jesus’ Inaugural Signs and Representative Conversations* (2:1-4:54)
 - 1. Sign 1: Changing Water into Wine at the Wedding in Cana (2:1-12)
 - 2. Sign 2: One of Jesus’ Jerusalem Signs: The Clearing of the Temple (2:13-22)
 - 3. Representative Conversations: Nicodemus the Jewish Ruler, the Samaritan Woman (2:23-4:42)
 - 4. Sign 3: The Second Sign in Cana: The Healing of the Royal Official’s Son (4:43-54)
 - C. *The Festival Cycle: Additional Signs amidst Mounting Unbelief* (5-10)
 - 1. Sign 4 at an Unnamed Feast in Jerusalem: The Healing of the Lame Man (5:1-47)
 - 2. Sign 5: Galilean Passover: Feeding the Multitude and Bread of Life Discourse (6:1-71)
 - 3. Jesus at the Feast of Tabernacles (7:1-8:59)
 - 4. **Sign 6: The Healing of the Blind Man and the Good Shepherd Discourse** (9-10)
 - D. *Final Passover: Climactic Sign, the Raising of Lazarus, and Other Events* (11-12)
 - 1. Sign 7: The Raising of Lazarus (11)
 - 2. Final Events of Jesus’ Public Ministry (12)
- III. THE BOOK OF EXALTATION: PREPARING THE NEW MESSIANIC COMMUNITY AND THE PASSION OF JESUS (13-20)
 - A. *The Cleansing and Instruction of the New Covenant Community, including Jesus’ Final Prayer* (13-17)
 - B. *The Passion Narrative* (18-19)
 - C. *Jesus’ Resurrection and Appearances, Commissioning of Disciples* (20:1-29)
 - D. *Concluding Purpose Statement* (20:30-31)
- IV. EPILOGUE: THE COMPLEMENTARY ROLES OF PETER AND THE BELOVED DISCIPLE (21)

¹ Adapted from Köstenberger, L. Scott Kellum, and Charles L. Quarles, *The Cradle, The Cross, and The Crown: An Introduction to the New Testament* (Nashville, Tenn: B & H Academic, 2009), 307-308.

Interpretation: Read through the passage, and then review and make notes under the questions below.

1. Compare 9:2–3 with Luke 13:2–5. According to these texts, what can we know about the relationship between sin and suffering?

2. What marks the distinction between the “day” and the “night … when no one can work” (9:4)? How does 9:5 help us to distinguish between the time of “day” and the time of “night”? What is the point of the contrast?

3. What does the man who had been born blind “know” in 9:8–12? What do the Pharisees “know” in 9:16?

4. Contrast the beliefs of the man born blind and the Pharisees, as expressed in 9:17–18.

5. Can the Pharisees claim to be “Moses’ disciples” in 9:28–29 while insisting that Jesus is a sinner? How does the man’s response in 9:30–33 refute their claim to be followers of Moses?

6. How does the healing of the man born blind serve as a judgment on the unbelieving world (9:39)?

7. Notice how Jesus’ response to the Pharisees focuses on sin, rather than blindness (9:41). What does this tell us about Jesus’ assessment of their condition specifically and of the nature of spiritual blindness generally?

Application: Take time to reflect on the implications of this passage for your own life today.

8. What does this passage tell us about Jesus? How does it help us to understand “his place in the sweep of redemptive history”?²

9. What does this passage mean for your walk with the Lord?

10. How does this passage challenge the way you think about situations in daily life? What should you do about that?

² D. A. Carson, *The Gospel according to John*, Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1991), 102.

Worksheet #11: John 10:1-42

Summary: John 10 opens with the well-known “good shepherd” discourse (10:1-18). This discourse is presented with relatively little information about the setting. It is not until 10:19-21 that we even learn that “the Jews” were the audience, and that Jesus’ words provoked controversy among them. Then, in 10:22, we have a time reference that tells us that these events took place at “the Feast of Dedication in Jerusalem, and it was winter.” This places the events of chapter 10 approximately three months after the events surrounding the Feast of Tabernacles in chapters 7-8. Also, as the last Jewish festival prior to the Passover at the time of Jesus’ death, this chapter draws John’s “Festival Cycle” to a close.

After the “good shepherd” discourse, we find Jesus in debate with the Jews about his identity in the grand outer court of the Temple (10:23ff). Here Jesus has strong words for the Jews, telling them that they “are not of [his] sheep” (10:26) and thus do not have eternal life (10:28). He explains that his authority to assess their condition comes from his relationship with God the Father: “I and My Father are one” (10:30). In response, the Jews again attempt (and fail) to stone Jesus for blasphemy (10:31, 39-40). Amidst the stoning attempt, Jesus condemns the Jews, presenting his works as evidence of deity (10:32-38). The story closes outside Jerusalem in the Judean wilderness as people come to Jesus and express belief in him because he fulfilled John the Baptist’s predictions (10:40-41).

Abbreviated Outline¹ (current passage in bold):

- I. INTRODUCTION: THE WORD MADE FLESH (1:1-18)
- II. THE BOOK OF SIGNS: THE SIGNS OF THE MESSIAH (1:19-12:50)
 - A. *The Forerunner and the Coming of the Messiah* (1:19-51)
 - 1. The Testimony of John the Baptist (1:19-34)
 - 2. The Beginning of Jesus’ Ministry (1:35-51)
 - B. *The Cana Cycle: Jesus’ Inaugural Signs and Representative Conversations* (2:1-4:54)
 - 1. Sign 1: Changing Water into Wine at the Wedding in Cana (2:1-12)
 - 2. Sign 2: One of Jesus’ Jerusalem Signs: The Clearing of the Temple (2:13-22)
 - 3. Representative Conversations: Nicodemus the Jewish Ruler, the Samaritan Woman (2:23-4:42)
 - 4. Sign 3: The Second Sign in Cana: The Healing of the Royal Official’s Son (4:43-54)
 - C. *The Festival Cycle: Additional Signs amidst Mounting Unbelief* (5-10)
 - 1. Sign 4 at an Unnamed Feast in Jerusalem: The Healing of the Lame Man (5:1-47)
 - 2. Sign 5: Galilean Passover: Feeding the Multitude and Bread of Life Discourse (6:1-71)
 - 3. Jesus at the Feast of Tabernacles (7:1-8:59)
 - 4. **Sign 6: The Healing of the Blind Man and the Good Shepherd Discourse** (9-10)
 - D. *Final Passover: Climactic Sign, the Raising of Lazarus, and Other Events* (11-12)
 - 1. Sign 7: The Raising of Lazarus (11)
 - 2. Final Events of Jesus’ Public Ministry (12)
- III. THE BOOK OF EXALTATION: PREPARING THE NEW MESSIANIC COMMUNITY AND THE PASSION OF JESUS (13-20)
 - A. *The Cleansing and Instruction of the New Covenant Community, including Jesus’ Final Prayer* (13-17)
 - B. *The Passion Narrative* (18-19)
 - C. *Jesus’ Resurrection and Appearances, Commissioning of Disciples* (20:1-29)
 - D. *Concluding Purpose Statement* (20:30-31)
- IV. EPILOGUE: THE COMPLEMENTARY ROLES OF PETER AND THE BELOVED DISCIPLE (21)

¹ Adapted from Köstenberger, L. Scott Kellum, and Charles L. Quarles, *The Cradle, The Cross, and The Crown: An Introduction to the New Testament* (Nashville, Tenn: B & H Academic, 2009), 307-308.

Interpretation: Read through the passage, and then review and make notes under the questions below.

1. Compare Zech. 11:17, 12:10, and 13:7 with the opening of the good shepherd discourse (John 10:1–5). How does the information in Zechariah help us understand the situation in John 10?

2. Jesus claims to be “the door” (10:7) and also “the good shepherd” (10:11). What do these images tell us about Jesus?

3. Who does Jesus represent with the images of “the thief” (10:8, 10) and the “hireling” (10:12–13)? What can we draw from these comparisons?

4. What does it mean for the good shepherd to give his life *for* the sheep (10:11, 15)?

5. What distinguishes “the Jews” here from Christ’s sheep in 10:25–29?

6. In 10:34, Jesus quotes from Psalm 82:6 where the term “gods” (Heb. *elohim*) is applied to what class of individuals? Note Jesus’ argument here: if they can be described as “gods” (in some sense), is it not much more appropriate to accept his claim to deity?

7. Compare John 1:6–9, 15, 19–36 with 10:40–41. Based on what we have seen in this gospel, has everything that John said about Jesus turned out to be true?

Application: Take time to reflect on the implications of this passage for your own life today.

8. What does this passage tell us about Jesus? How does it help us to understand “his place in the sweep of redemptive history”?²

9. What does this passage mean for your walk with the Lord?

10. How does this passage challenge the way you think about situations in daily life? What should you do about that?

² D. A. Carson, *The Gospel according to John*, Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1991), 102.

Worksheet #12: John 11:1–57

Summary: Having finished with the Festival Cycle, John’s gospel takes an entirely unexpected turn in chapter 11 as it moves toward the close of the Book of Signs. John 11:1–3 suddenly introduces characters who are new in this gospel, yet well-known as intimate friends of Jesus to informed readers of the Synoptics. This sudden introduction of Lazarus, Mary, and Martha also introduces a disturbing problem—Lazarus (whom John’s readers have only just met) is deathly ill.

As chapter 11 proceeds, there is frequently an element of surprise (often coupled with significant misunderstanding) that contributes to the elevated tension of the situation. We are kept in suspense throughout the story, up to the point where Jesus loudly “cries out” the words, “Lazarus, come forth!” (11:43). And to the surprise of all (except Jesus), Lazarus does exactly that (11:44).

The resurrection of Lazarus does not release all tension from this narrative, however. “Many” believe in Jesus, while “some” report this event to the Pharisees (11:45–46). In council, the high priests and Pharisees acknowledge that Jesus’ signs will cause many to believe, which could potentially lead to their own removal from power by the Romans (11:47–48). It is at this moment that the high priest Caiaphas speaks, arguing with unwitting prescience that Jesus’ death is *necessary* for the survival of the nation (11:49–50)—a statement which John interprets theologically to describe Jesus’ substitutionary atonement for all peoples (11:51–52). The chapter then ends in a point of elevated tension, as the Jews in Jerusalem seek Jesus during the Passover feast (11:55–57).

Abbreviated Outline¹ (current passage in bold):

- I. INTRODUCTION: THE WORD MADE FLESH (1:1–18)
- II. THE BOOK OF SIGNS: THE SIGNS OF THE MESSIAH (1:19–12:50)
 - A. *The Forerunner and the Coming of the Messiah* (1:19–51)
 - B. *The Cana Cycle: Jesus’ Inaugural Signs and Representative Conversations* (2:1–4:54)
 - C. *The Festival Cycle: Additional Signs amidst Mounting Unbelief* (5–10)
 1. Sign 4 at an Unnamed Feast in Jerusalem: The Healing of the Lame Man (5:1–47)
 2. Sign 5: Galilean Passover: Feeding the Multitude and Bread of Life Discourse (6:1–71)
 3. Jesus at the Feast of Tabernacles (7:1–8:59)
 4. Sign 6: The Healing of the Blind Man and the Good Shepherd Discourse (9–10)
 - D. *Final Passover: Climactic Sign, the Raising of Lazarus, and Other Events* (11–12)
 1. **Sign 7: The Raising of Lazarus** (11)
 2. Final Events of Jesus’ Public Ministry (12)
- III. THE BOOK OF EXALTATION: PREPARING THE NEW MESSIANIC COMMUNITY AND THE PASSION OF JESUS (13–20)
 - A. *The Cleansing and Instruction of the New Covenant Community, including Jesus’ Final Prayer* (13–17)
 - B. *The Passion Narrative* (18–19)
 - C. *Jesus’ Resurrection and Appearances, Commissioning of Disciples* (20:1–29)
 - D. *Concluding Purpose Statement* (20:30–31)
- IV. EPILOGUE: THE COMPLEMENTARY ROLES OF PETER AND THE BELOVED DISCIPLE (21)

¹ Adapted from Köstenberger, L. Scott Kellum, and Charles L. Quarles, *The Cradle, The Cross, and The Crown: An Introduction to the New Testament* (Nashville, Tenn: B & H Academic, 2009), 307–308.

Interpretation: Read through the passage, and then review and make notes under the questions below.

1. On the surface, Jesus' statement in 11:14 appears to contradict his prediction in 11:4. If you did not have the benefit of hindsight, how might you have reconciled this apparent contradiction?

2. What might Martha expect Jesus to do, now that Lazarus has died in 11:21–22? Compare this statement with her responses to Jesus in 11:24, 27. Do you think that she expected Jesus to raise Lazarus from the dead?

3. What does it mean for Jesus to be “the resurrection and the life” (11:25)?

4. Compare 11:27 with 20:31. What does this statement tell us about Martha’s faith?

5. What does the statement in 11:37 tell us about the expectations of the crowd?

6. How could it be possible for people who had seen such a spectacular miracle to reject Jesus as sent from the Father and inform the Pharisees of this event (11:46–47)?

7. Consider 1 Corinthians 15:3–20, which describes the resurrection as central to the Christian faith. In what sense then, does this event have broader implications beyond merely motivating the Jewish authorities to seek Jesus’ death?

Application: Take time to reflect on the implications of this passage for your own life today.

8. What does this passage tell us about Jesus? How does it help us to understand “his place in the sweep of redemptive history”²?

9. What does this passage mean for your walk with the Lord?

10. How does this passage challenge the way you think about situations in daily life? What should you do about that?

² D. A. Carson, *The Gospel according to John*, Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1991), 102.

Worksheet #13: John 12:1–50

Summary: Chapter twelve wraps up John’s Book of Signs by recounting four significant events that recap major emphases to this point and prepare the reader for the Book of Exaltation (the next major section). These four events include 1) the anointing of Jesus at Bethany (12:1–11), 2) the Triumphal Entry into Jerusalem (12:12–19), 3) Jesus’ limited interaction with Gentile “God-fearers” (12:20–36), and 4) Jesus’ final indictment of the Jews (12:37–50).

The anointing of Jesus includes a number of elements that recall past statements and also foreshadow what is to come. As Mary anoints Jesus’ feet with costly perfume (previously mentioned in 11:2), Jesus explains that this act anticipates his coming death and burial (12:7). John’s detailed description of Judas’ complaint (12:4–7) recalls prior references to Judas’ infidelity (6:70–71) and anticipates the coming betrayal (13:2, 27).

The other (more public) events in this chapter further intensify the conflict that is now turning toward the Crucifixion. The Triumphal Entry contrasts Jesus’ apparent popularity with the hatred of the Jewish authorities. Despite the rich allusions to Old Testament prophecies of a coming Davidic ruler, these connections are largely misunderstood at the time (12:16–19). When a group of “certain Greeks” desires an audience with Jesus (12:20–21), they are turned away because it is now the Son of Man’s “hour” (12:23). After receiving glory from a heavenly voice (12:28b), Jesus then predicts that he will draw all kinds of people to himself after his death (12:32). In the final episode of chapter twelve, Jesus makes a final judgment against the Jewish nation for their refusal to believe the self-evident message of his signs (12:37), an action which John explains as a fulfillment of Isaianic prophecy (12:38–41).

Abbreviated Outline¹ (current passage in bold):

- I. INTRODUCTION: THE WORD MADE FLESH (1:1–18)
- II. THE BOOK OF SIGNS: THE SIGNS OF THE MESSIAH (1:19–12:50)
 - A. *The Forerunner and the Coming of the Messiah* (1:19–51)
 - B. *The Cana Cycle: Jesus’ Inaugural Signs and Representative Conversations* (2:1–4:54)
 - C. *The Festival Cycle: Additional Signs amidst Mounting Unbelief* (5–10)
 - D. ***Final Passover: Climactic Sign, the Raising of Lazarus, and Other Events* (11–12)**
 1. Sign 7: The Raising of Lazarus (11)
 2. **Final Events of Jesus’ Public Ministry (12)**
- III. THE BOOK OF EXALTATION: PREPARING THE NEW MESSIANIC COMMUNITY AND THE PASSION OF JESUS (13–20)
 - A. *The Cleansing and Instruction of the New Covenant Community, including Jesus’ Final Prayer* (13–17)
 - B. *The Passion Narrative* (18–19)
 - C. *Jesus’ Resurrection and Appearances, Commissioning of Disciples* (20:1–29)
 - D. *Concluding Purpose Statement* (20:30–31)
- IV. EPILOGUE: THE COMPLEMENTARY ROLES OF PETER AND THE BELOVED DISCIPLE (21)

¹ Adapted from Andreas Köstenberger, L. Scott Kellum, and Charles L. Quarles, *The Cradle, The Cross, and The Crown: An Introduction to the New Testament* (Nashville, Tenn: B & H Academic, 2009), 307–308.

Interpretation: Read through the passage, and then review and make notes under the questions below.

- How valuable was the quantity of perfume that Mary used to anoint Jesus (12:3, 5)? What does this reveal about Mary's belief in Jesus? [Note: You may wish to consult a study Bible or commentary as you consider this question.]

- What does 12:7 tell us about Jesus' prior understanding of his own death?

- Look back at the references to Lazarus in this chapter (12:1–2, 9–11, 17–19). What is it about Lazarus that serves as a catalyst for Jewish determination to kill Jesus?

- What does Jesus emphasize in his explanation of his impending death in 12:23–24? How does the emphasis on his "hour" help us understand his perspective?

- In what sense should we understand the voice from heaven (12:28b) to be "for your sake" (12:30)? In what sense does it contribute to "the judgment of this world" that would be accomplished at the cross (12:31)?

- Compare Isa. 53:1 and Rom. 10:16 with John 12:38, then compare Isa. 6:9–10 with John 12:39–41. How do these references help us understand Jesus' words in 12:44ff?

Application: Take time to reflect on the implications of this passage for your own life today.

- What does this passage tell us about Jesus? How does it help us to understand "his place in the sweep of redemptive history"?²

- What does this passage mean for your walk with the Lord?

- How does this passage challenge the way you think about situations in daily life? What should you do about that?

² D. A. Carson, *The Gospel according to John*, Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1991), 102.

Worksheet #14: John 13:1–38

Summary: Chapter 13 opens the second major portion of John’s gospel. In this section, Jesus’ focus turns from public confrontation with the Jews to private investment in his disciples to prepare them for what is to come. Rather than performing signs, Jesus is now focused upon the cross. Chapters 13–17 emphasize the preparation of the disciples. In chapter 13, Jesus demonstrates his love to them in the footwashing (13:1–17), after which Judas departs (13:18–30). After Judas’ departure, Jesus introduces the theme of his own departure, which introduces his Farewell Discourse (13:31–38).

Abbreviated Outline¹ (current passage in bold):

- I. INTRODUCTION: THE WORD MADE FLESH (1:1-18)
- II. THE BOOK OF SIGNS: THE SIGNS OF THE MESSIAH (1:19-12:50)
 - A. *The Forerunner and the Coming of the Messiah* (1:19-51)
 - B. *The Cana Cycle: Jesus’ Inaugural Signs and Representative Conversations* (2:1-4:54)
 - C. *The Festival Cycle: Additional Signs amidst Mounting Unbelief* (5-10)
 - D. *Final Passover: Climactic Sign, the Raising of Lazarus, and Other Events* (11-12)
- III. THE BOOK OF EXALTATION: PREPARING THE NEW MESSIANIC COMMUNITY AND THE PASSION OF JESUS (13-20)
 - A. *The Cleansing and Instruction of the New Covenant Community, including Jesus’ Final Prayer* (13-17)
 1. *Cleansing the Community* (13:1-30)
 - a. *The Footwashing* (13:1-17)
 - b. *The Betrayal* (13:18-30)
 2. *The Farewell Discourse* (13:31-16:33)
 - a. *Jesus’ Departure and Sending of the Spirit* (13:31-14:31)
 - b. *Jesus the True Vine* (15:1-17)
 - c. *The Spirit and the Disciples’ Witness to the World* (15:18-16:33)
 3. *Jesus’ Parting Prayer* (17)
 - B. *The Passion Narrative* (18-19)
 - C. *Jesus’ Resurrection and Appearances, Commissioning of Disciples* (20:1-29)
 - D. *Concluding Purpose Statement* (20:30-31)
- IV. EPILOGUE: THE COMPLEMENTARY ROLES OF PETER AND THE BELOVED DISCIPLE (21)

¹ Adapted from Andreas Köstenberger, L. Scott Kellum, and Charles L. Quarles, *The Cradle, The Cross, and The Crown: An Introduction to the New Testament* (Nashville, Tenn: B & H Academic, 2009), 307–308.

Interpretation: Read through the passage, and then review and make notes under the questions below.

1. How does 13:1 state the theme for John 13–17? What elements in this verse remind us of prior statements in the gospel? What is “the end” that John describes here (cf. 19:30)?

2. Notice the sequence of details presented in 13:2–3. How do these three facts help us to understand Jesus’ act in 13:4–5?

3. Consider the conversation between Jesus and John in 13:25–26. Based on the information in 13:27–30, what does this suggest about John’s understanding at the time?

4. In what sense could Jesus claim to be glorified “now” (13:31)?

5. What is “new” about the command Jesus gives in 13:34–35 (cf. 1 John 2:7–8)?

Application: Take time to reflect on the implications of this passage for your own life today.

6. According to Jesus’ explanation in 13:12–17, his followers are blessed when they “do” that which they “know” as a result of the footwashing. What are some ways you could exercise humility in your own life?

7. What does this passage tell us about Jesus? How does it help us to understand “his place in the sweep of redemptive history”?²

8. What does this passage mean for your walk with the Lord?

9. How does this passage challenge the way you think about situations in daily life? What should you do about that?

² D. A. Carson, *The Gospel according to John*, Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1991), 102.

Worksheet #15: John 14:1–38

Summary: In chapter 14, Jesus continues the Farewell Discourse. Following the conversation about his departure begun in 13:31, Jesus now focuses on his coming departure in 14:1–14. He explains that his disciples will someday have access to new heavenly dwellings (14:1–4), an exclusive privilege granted to those who accept him as “the way, the truth, and the life” (14:6). Their privileged status as Jesus’ followers grants them much more than a future hope of glory, however. Through their relationship with Jesus, they have a relationship with the Father that includes benefits in the present, such as the ability to do the Father’s works and the assurance of effectual prayer (14:9–14).

As followers, disciples are responsible to keep Jesus’ commandments (14:15). This is made possible by Jesus’ promise to request the Father to send them “another Helper” (*paráklētos*) who will “abide” (*ménō*, meaning “remain, stay”) with them “forever” (14:16). In this promise, Jesus refers to the indwelling work of the Holy Spirit, which occurred first at Pentecost and consistently indicates regeneration in Scripture.¹ This indicative function of indwelling is foreshadowed here with the mention that this “Spirit of truth” cannot be received by “the world” in 14:17. Within the context of the Farewell Discourse, Jesus describes several aspects of the work of the *paráklētos*. He fills the void created by Jesus’ departure (14:17b–18), he preserves the disciples’ favored relationship with the Father (14:21), he enables obedience to Jesus’ word (14:23–24), and he provides instruction in “all things” (including regarding the things that Jesus had said; 14:25–28). Jesus’ rationale for telling the disciples these things is twofold—he desires for them to know (and consequently believe) when the gift of the *paráklētos* has come, and he wants the world to know that he was faithful to the will of the Father in going to the cross (14:29–31).

Abbreviated Outline² (current passage in bold):

- I. INTRODUCTION: THE WORD MADE FLESH (1:1–18)
- II. THE BOOK OF SIGNS: THE SIGNS OF THE MESSIAH (1:19–12:50)
 - A. *The Forerunner and the Coming of the Messiah* (1:19–51)
 - B. *The Cana Cycle: Jesus’ Inaugural Signs and Representative Conversations* (2:1–4:54)
 - C. *The Festival Cycle: Additional Signs amidst Mounting Unbelief* (5–10)
 - D. *Final Passover: Climactic Sign, the Raising of Lazarus, and Other Events* (11–12)
- III. THE BOOK OF EXALTATION: PREPARING THE NEW MESSIANIC COMMUNITY AND THE PASSION OF JESUS (13–20)
 - A. *The Cleansing and Instruction of the New Covenant Community, including Jesus’ Final Prayer* (13–17)
 1. Cleansing the Community (13:1–30)
 2. **The Farewell Discourse (13:31–16:33)**
 - a. **Jesus’ Departure and Sending of the Spirit (13:31–14:31)**
 - b. Jesus the True Vine (15:1–17)
 - c. The Spirit and the Disciples’ Witness to the World (15:18–16:33)
 3. Jesus’ Parting Prayer (17)
 - B. *The Passion Narrative* (18–19)
 - C. *Jesus’ Resurrection and Appearances, Commissioning of Disciples* (20:1–29)
 - D. *Concluding Purpose Statement* (20:30–31)
 - IV. EPILOGUE: THE COMPLEMENTARY ROLES OF PETER AND THE BELOVED DISCIPLE (21)

¹ For example, see Acts 2:4, 38, 4:8, 31, 8:15, 9:17, 13:52, 19:2.

² Adapted from Andreas Köstenberger, L. Scott Kellum, and Charles L. Quarles, *The Cradle, The Cross, and The Crown: An Introduction to the New Testament* (Nashville, Tenn: B & H Academic, 2009), 307–308.

Interpretation: Read through the passage, and then review and make notes under the questions below.

1. John 14:2 refers to many “mansions” (KJV; NKJV) that are present in the Father’s house. How is this word translated in other versions? What does Jesus seem to be emphasizing in this verse, and why?

2. What does Jesus emphasize with his description of himself as “the way” to the Father (14:4–6)? Why is this important for the disciples to know prior to the cross?

3. What does it mean for the Father to indwell the Son, and for the Son to indwell the Father (14:10–11)? What evidence does Jesus offer us if we struggle to understand this, and how is this helpful for explaining this relationship (14:11)?

4. In what sense do believers accomplish Jesus’ works (14:12)? How is doing his works connected with prayer (14:13–14)?

5. Who indwells believers, according to 14:17? Based on the near context, when should the disciples have expected this to occur? When does this occur now?

6. What does it mean for the Holy Spirit to “teach” believers “all things” (14:26)?

7. What does it mean for the world to “know” that Jesus loves and obeys the Father in the cross (14:31)?

Application: Take time to reflect on the implications of this passage for your own life today.

8. What does this passage tell us about Jesus? How does it help us to understand “his place in the sweep of redemptive history”?³

9. What does this passage mean for your walk with the Lord?

10. How does this passage challenge the way you think about situations in daily life? What should you do about that?

³ D. A. Carson, *The Gospel according to John*, Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1991), 102.

Worksheet #16: John 15:1-27

Summary: John 15 continues the Farewell Discourse, yet here Jesus broadens his focus beyond the work of the *paráklētos* (ch. 14) to describe his own relationship with the Father (15:1) and the relationship of the Godhead to the disciples (15:2). In vv. 1–17, he employs the image of a vineyard to describe these relationships. Jesus describes the Father as the “vinedresser” and himself as the “true vine” (15:1). The Old Testament frequently symbolizes Israel as a vine, and Jesus’ self-designation as the “true vine” here implies that Jesus is the new Israel, the “channel through whom God’s blessings flow.”¹ He describes the disciples as “branches” that “bear fruit,” while those who “do not bear fruit” are taken away by the Father (15:2). In 15:3–17, the vine metaphor describes how disciples ought to live. Jesus calls disciples to “abide” in the vine. The word translated “abide” is the word *ménō* (meaning “remain, stay”), which we saw in 14:17 where it describes the Spirit’s indwelling of the believer. This term is heavily clustered here in the description of the believer’s relationship to Christ. Those who remain in Christ will bear fruit, and this fruit serves as evidence that they are Christ’s disciples (15:8). A chief example of this spiritual fruit is in the way that Jesus’ disciples will love one another (15:9–17). This gives evidence that Christ has chosen and appointed them (15:16), thus providing one objective means for assurance of salvation.

Bearing fruit will also bring the scorn of those outside the vine in “the world” (15:18). Believers are to remember that the world’s hatred for them is based upon its hatred for Christ (15:19). As a result, believers should anticipate persecution and endure it boldly with the Holy Spirit’s help (15:26).

Abbreviated Outline² (current passage in bold):

- I. INTRODUCTION: THE WORD MADE FLESH (1:1-18)
- II. THE BOOK OF SIGNS: THE SIGNS OF THE MESSIAH (1:19-12:50)
 - A. *The Forerunner and the Coming of the Messiah* (1:19-51)
 - B. *The Cana Cycle: Jesus’ Inaugural Signs and Representative Conversations* (2:1-4:54)
 - C. *The Festival Cycle: Additional Signs amidst Mounting Unbelief* (5-10)
 - D. *Final Passover: Climactic Sign, the Raising of Lazarus, and Other Events* (11-12)
- III. THE BOOK OF EXALTATION: PREPARING THE NEW MESSIANIC COMMUNITY AND THE PASSION OF JESUS (13-20)
 - A. *The Cleansing and Instruction of the New Covenant Community, including Jesus’ Final Prayer* (13-17)
 1. Cleansing the Community (13:1-30)
 2. **The Farewell Discourse (13:31-16:33)**
 - a. Jesus’ Departure and Sending of the Spirit (13:31-14:31)
 - b. **Jesus the True Vine (15:1-17)**
 - c. **The Spirit and the Disciples’ Witness to the World (15:18-16:33)**
 3. Jesus’ Parting Prayer (17)
 - B. *The Passion Narrative* (18-19)
 - C. *Jesus’ Resurrection and Appearances, Commissioning of Disciples* (20:1-29)
 - D. *Concluding Purpose Statement* (20:30-31)
- IV. EPILOGUE: THE COMPLEMENTARY ROLES OF PETER AND THE BELOVED DISCIPLE (21)

¹ Andreas Köstenberger, *John*, BECNT (Grand Rapids, MI: Baker Academic, 2004), 448.

² Adapted from Köstenberger, L. Scott Kellum, and Charles L. Quarles, *The Cradle, The Cross, and The Crown: An Introduction to the New Testament* (Nashville, Tenn: B & H Academic, 2009), 307-308.

Interpretation: Read through the passage, and then review and make notes under the questions below.

1. Consider some of the following references to Israel as a “vine”: Ps. 80:9–16; Is. 5:1–7; 27:2ff.; Je. 2:21; 12:10ff.; Ezk. 15:1–8; 17:1–21; 19:10–14; Ho. 10:1–2.³ How does the ministry of Christ contrast with the ministry of Old Testament Israel? How is it similar?

2. Summarize the role of the Father as described in 15:1–2, 8–9, 15–16.

3. How should we understand the reference to “every branch in Me that does not bear fruit” (15:2, 6)? How do these branches contrast with the fruit-bearing branches (15:2bff)?

4. Is there any case in which the Father will deny the requests of true disciples, according to 15:7? How can this work?

5. How does John 15:12–17 help us to understand 1 John 2:3–8, 3:22–24, 4:21, 5:2–3?

6. How does John 15:18–25 help us to understand 1 John 3:13–21?

7. What does it mean for the Spirit to “testify” of Christ (John 15:26)? Why would that lead to the disciples “bear[ing] witness” (15:27)?

Application: Take time to reflect on the implications of this passage for your own life today.

8. What does this passage tell us about Jesus? How does it help us to understand “his place in the sweep of redemptive history”?⁴

9. What does this passage mean for your walk with the Lord?

10. How does this passage challenge the way you think about situations in daily life? What should you do about that?

³ References obtained from D. A. Carson, *The Gospel according to John*, PNTC (Grand Rapids, MI: Eerdmans, 1991), 513.

⁴ Carson, 102.

Worksheet #17: John 16:1–33

Summary: In John 16, Jesus turns his focus toward his soon departure and the subsequent coming of the Spirit. In verses 1–16, he provides continued instruction on the role of the Spirit (described again in 16:7 as the *paráklētos*). A time of intense persecution will come upon the church (16:1–4), which will itself demonstrate that the world hates the church because it serves a different master (15:18–19). In 16:5–16, Jesus explains that his impending departure is to the advantage of the church, because it ushers in the new age of the Spirit’s work in believer’s lives. Verses 17–18 provide a natural transition, revealing the disciples’ misunderstanding of Jesus’ departure. Jesus addresses this misunderstanding by comparing the disciples’ present confusion and dismay to the pain of childbirth, which (though excruciating for a time) leads to joy (16:19–22). Although very soon the disciples will no longer have Jesus present with them, this is not a disadvantage. In the new day following Jesus’ departure, the disciples will instead have the ability to pray the Father in the name of Jesus, the Son, because the Son will be present with the Father (16:23–28). In response, the disciples claim to understand and believe, yet Jesus observes that they will soon flee him while he overcomes the world (16:29–33).

Abbreviated Outline¹ (current passage in bold):

- I. INTRODUCTION: THE WORD MADE FLESH (1:1–18)
- II. THE BOOK OF SIGNS: THE SIGNS OF THE MESSIAH (1:19–12:50)
 - A. *The Forerunner and the Coming of the Messiah* (1:19–51)
 - B. *The Cana Cycle: Jesus’ Inaugural Signs and Representative Conversations* (2:1–4:54)
 - C. *The Festival Cycle: Additional Signs amidst Mounting Unbelief* (5–10)
 - D. *Final Passover: Climactic Sign, the Raising of Lazarus, and Other Events* (11–12)
- III. THE BOOK OF EXALTATION: PREPARING THE NEW MESSIANIC COMMUNITY AND THE PASSION OF JESUS (13–20)
 - A. *The Cleansing and Instruction of the New Covenant Community, including Jesus’ Final Prayer* (13–17)
 1. Cleansing the Community (13:1–30)
 2. **The Farewell Discourse (13:31–16:33)**
 - a. Jesus’ Departure and Sending of the Spirit (13:31–14:31)
 - b. Jesus the True Vine (15:1–17)
 - c. **The Spirit and the Disciples’ Witness to the World (15:18–16:33)**
 3. Jesus’ Parting Prayer (17)
 - B. *The Passion Narrative* (18–19)
 - C. *Jesus’ Resurrection and Appearances, Commissioning of Disciples* (20:1–29)
 - D. *Concluding Purpose Statement* (20:30–31)
- IV. EPILOGUE: THE COMPLEMENTARY ROLES OF PETER AND THE BELOVED DISCIPLE (21)

¹ Adapted from Andreas Köstenberger, L. Scott Kellum, and Charles L. Quarles, *The Cradle, The Cross, and The Crown: An Introduction to the New Testament* (Nashville, Tenn: B & H Academic, 2009), 307–308.

Interpretation: Read through the passage, and then review and make notes under the questions below.

1. Based on the nearby context, what might Jesus have had in mind when he said that he desired for the disciples to “not stumble” (16:1)?

2. What does it mean for the Holy Spirit to “convict the world of sin, and of righteousness, and of judgment” (16:9–10), and why is this necessary?

3. If “all things that the Father has are Mine” (16:15) and the Spirit of truth will declare the things that are the Son’s (16:14), what does this mean about what the Spirit says?

4. Why will “the world rejoice” while the disciples are weeping (16:20)?

5. In what way does Jesus limit his guarantee of fulfillment for the disciples’ requests in 16:23?

6. Compare 16:32 with Zech. 13:7. In what sense would the disciples be scattered in fulfillment of this text?

7. What does it mean for Jesus to have “overcome the world” (16:33)?

Application: Take time to reflect on the implications of this passage for your own life today.

8. What does this passage tell us about Jesus? How does it help us to understand “his place in the sweep of redemptive history”?²

9. What does this passage mean for your walk with the Lord?

10. How does this passage challenge the way you think about situations in daily life? What should you do about that?

² D. A. Carson, *The Gospel according to John*, Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1991), 102.

Worksheet #17: John 17:1–26

Summary: John 17 serves as a transition in John’s gospel between the Farewell Discourse proper and the account of Jesus’ crucifixion, burial, and resurrection. This chapter records one of Jesus’ prayers as he anticipates what is soon to come, and it is remarkable both as the longest of Jesus’ recorded prayers and for the insight it provides into Jesus’ own consciousness of what would soon come to pass. The passage breaks down simply into three sections. Jesus first prays for himself (17:1–5), then for his disciples (17:6–19), and finally for all others who would later believe in his name (17:20–26).

Abbreviated Outline¹ (current passage in bold):

- I. INTRODUCTION: THE WORD MADE FLESH (1:1–18)
- II. THE BOOK OF SIGNS: THE SIGNS OF THE MESSIAH (1:19–12:50)
 - A. *The Forerunner and the Coming of the Messiah* (1:19–51)
 - B. *The Cana Cycle: Jesus’ Inaugural Signs and Representative Conversations* (2:1–4:54)
 - C. *The Festival Cycle: Additional Signs amidst Mounting Unbelief* (5–10)
 - D. *Final Passover: Climactic Sign, the Raising of Lazarus, and Other Events* (11–12)
- III. THE BOOK OF EXALTATION: PREPARING THE NEW MESSIANIC COMMUNITY AND THE PASSION OF JESUS (13–20)
 - A. *The Cleansing and Instruction of the New Covenant Community, including Jesus’ Final Prayer* (13–17)
 1. Cleansing the Community (13:1–30)
 2. The Farewell Discourse (13:31–16:33)
 - a. Jesus’ Departure and Sending of the Spirit (13:31–14:31)
 - b. Jesus the True Vine (15:1–17)
 - c. The Spirit and the Disciples’ Witness to the World (15:18–16:33)
 3. **Jesus’ Parting Prayer (17)**
 - B. *The Passion Narrative* (18–19)
 1. The Betrayal and Arrest of Jesus (18:1–11)
 2. Jesus Questioned by the High Priest and Denied by Peter (18:12–27)
 3. Jesus Before Pilate (18:28–19:16a)
 4. Jesus’ Crucifixion and Burial (19:16b–42)
 - C. *Jesus’ Resurrection and Appearances, Commissioning of Disciples* (20:1–29)
 1. The Empty Tomb (20:1–10)
 2. Jesus’ Encounter with Mary Magdalene (20:11–18)
 3. Jesus’ First Appearance, to His Disciples (20:19–23)
 4. Jesus’ Second Appearance, to Thomas (20:24–29)
 - D. *Concluding Purpose Statement* (20:30–31)
- IV. EPILOGUE: THE COMPLEMENTARY ROLES OF PETER AND THE BELOVED DISCIPLE (21)

¹ Adapted from Andreas Köstenberger, L. Scott Kellum, and Charles L. Quarles, *The Cradle, The Cross, and The Crown: An Introduction to the New Testament* (Nashville, Tenn: B & H Academic, 2009), 307–308.

Interpretation: Read through the passage, and then review and make notes under the questions below.

- How does the Son receive glory, according to 17:1, 4–5, 10, 22, 24? What does it mean for Christ to be “glorified”? [Note: You may wish to consult a concordance or Bible software to find other references to “glory, glorify” in chs 14–17.]

- In what sense did Jesus glorify the Father through his work (17:4)?

- What actions does Jesus ascribe to the Father in 17:6–8? What does this emphasis suggest about believer’s relationship to the Father and to the Son?

- Based on the context, whom does Jesus describe as his own in 17:9–19? What are some characteristics of the individuals mentioned in this section?

- What did Jesus give to his followers, as described in 17:14? How would that gift enable faithful living and sanctification in this world (17:15–19)?

- What are Jesus’ desires for those who would later come to believe in Him (17:20–21)?

- How does Jesus expect that his followers will have an impact upon the world (17:21–23)?

Application: Take time to reflect on the implications of this passage for your own life today.

- What does this passage tell us about Jesus? How does it help us to understand “his place in the sweep of redemptive history”?²

- What does this passage mean for your walk with the Lord?

- How does this passage challenge the way you think about situations in daily life? What should you do about that?

² D. A. Carson, *The Gospel according to John*, Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1991), 102.

Worksheet #19: John 18:1–40

Summary: Chapter 18 begins John’s Crucifixion account with Jesus’ arrest and trials. Of course, the Crucifixion is the signal event recounted in all four Gospels, described by Jesus in this gospel as his “hour” (17:1). Although repeatedly found innocent (18:38; 19:4, 6), Jesus died in fulfillment of Messianic prophecy (19:24, 28–29, 36–37). Here we read this great story.

John continues to provide a unique perspective in his own account, deemphasizing details present in the Synoptic gospels while including information that we have nowhere else. For example, John’s account of the betrayal and arrest emphasizes Christ’s knowledge of the sovereign plan (18:4–8), while the Synoptic accounts describe the betrayer’s kiss (Matt. 26:48–50; Mark 14:44–46; Luke 22:47–48). All four gospels mention Peter’s use of the sword, but only John names the high priest’s servant (John 18:10).

After the arrest, John tells of a preliminary hearing before Annas, father-in-law to the current high priest Caiaphas (John 18:12–14, 19–24). This questioning is not included in the Synoptic accounts. Peter’s denial of Jesus is interspersed in the account of this trial (18:15–18, 25–27). John provides only abbreviated references to the later trial before Caiaphas (18:24, 28), and instead focuses on the trial before Pilate (18:28–19:16a).

Abbreviated Outline¹ (current passage in bold):

- I. INTRODUCTION: THE WORD MADE FLESH (1:1–18)
- II. THE BOOK OF SIGNS: THE SIGNS OF THE MESSIAH (1:19–12:50)
- III. THE BOOK OF EXALTATION: PREPARING THE NEW MESSIANIC COMMUNITY AND THE PASSION OF JESUS (13–20)
 - A. *The Cleansing and Instruction of the New Covenant Community, including Jesus’ Final Prayer* (13–17)
 - 1. Cleansing the Community (13:1–30)
 - 2. The Farewell Discourse (13:31–16:33)
 - a. Jesus’ Departure and Sending of the Spirit (13:31–14:31)
 - b. Jesus the True Vine (15:1–17)
 - c. The Spirit and the Disciples’ Witness to the World (15:18–16:33)
 - 3. Jesus’ Parting Prayer (17)
 - B. *The Passion Narrative* (18–19)
 - 1. **The Betrayal and Arrest of Jesus (18:1–11)**
 - 2. **Jesus Questioned by the High Priest and Denied by Peter (18:12–27)**
 - 3. **Jesus Before Pilate (18:28–19:16a)**
 - 4. Jesus’ Crucifixion and Burial (19:16b–42)
 - C. *Jesus’ Resurrection and Appearances, Commissioning of Disciples* (20:1–29)
 - 1. The Empty Tomb (20:1–10)
 - 2. Jesus’ Encounter with Mary Magdalene (20:11–18)
 - 3. Jesus’ First Appearance, to His Disciples (20:19–23)
 - 4. Jesus’ Second Appearance, to Thomas (20:24–29)
 - D. *Concluding Purpose Statement* (20:30–31)
- IV. EPILOGUE: THE COMPLEMENTARY ROLES OF PETER AND THE BELOVED DISCIPLE (21)

¹ Adapted from Andreas Köstenberger, L. Scott Kellum, and Charles L. Quarles, *The Cradle, The Cross, and The Crown: An Introduction to the New Testament* (Nashville, Tenn: B & H Academic, 2009), 307–308.

Interpretation: Read through the passage, and then review and make notes under the questions below.

1. Notice that Judas is accompanied by a large company of troops and Jewish officials (18:3). Why might this be necessary for the arrest of a single individual?

2. Notice how Jesus is described in 18:4. What does this tell us about his attitude toward his impending death?

3. Notice Jesus' response to Annas (18:20–21). If Jesus' teachings were well known, what might have been Annas' motive for inquiring about them (18:19)?

4. John mentions that one of the servants to who questions Peter is “a relative of him whose ear Peter cut off” and claimed to have seen Peter in the garden (18:26). What does this reveal about the nature of Peter’s denials?

5. Based on the context in 18:30–32, was Pilate’s question in 18:29 ever clearly answered by the Jews? With that in mind, what seems to be Pilate’s goal as he questions Jesus in 18:33–38a?

6. In what sense is Jesus’ kingdom “not of this world” and “not from here” (18:36)? How does 1 John 5:4 help us understand this text?

Application: Take time to reflect on the implications of this passage for your own life today.

7. What does this passage tell us about Jesus? How does it help us to understand “his place in the sweep of redemptive history”?²

8. What does this passage mean for your walk with the Lord?

9. How does this passage challenge the way you think about situations in daily life? What should you do about that?

² D. A. Carson, *The Gospel according to John*, Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1991), 102.

Worksheet #20: John 19:1–42

Summary: Chapter 19 resumes the story of Jesus' trial from Pilate's failed attempt to convince the Jews to release Jesus in place of Barabbas (18:39–40). Trapped between unwavering Jewish demands for crucifixion on the one hand and his own increasingly troublesome fears on the other, Pilate repeatedly fails to convince the Jews that Jesus is not guilty of any crime (19:4, 6). Ultimately, the Jewish appeal to imperial authority ("we have no king but Caesar") causes Pilate to acquiesce (19:15–16).

John's crucifixion account omits many details found in the Synoptics. Rather than focusing on the chain of events and physical agony, John emphasizes the symbolic significance of Christ's accomplished death. In 19:17–18, he mentions that Jesus carried his own cross and was hung between two thieves. He then turns to the placard identifying "Jesus of Nazareth, the King of the Jews," an ironic theological comment in Pilate's own hand (19:19–22). Next, he tells how the soldiers fulfilled Scripture by gambling over Jesus' clothing (19:23–24). In a rare autobiographical reference (absent from the Synoptics), John tells how Jesus committed Mary to the care of "the disciple whom He loved" (19:25–27). This is significant because it reveals John as an eyewitness of the Crucifixion. After this detail, John briefly records Jesus' last statements on the cross, emphasizing Jesus' intentional fulfillment of Scripture and voluntary completion of His mission on the cross (19:28–30).

In his account of Jesus' burial (19:31–42), John provides several other details absent from the Synoptic accounts. For instance, the entire paragraph regarding the breaking of the thieves' legs appears only here (19:31–37). Joseph of Arimathea appears in all four gospels, yet only John names Nicodemus as present at the burial (19:39).

Abbreviated Outline¹ (current passage in bold):

- I. INTRODUCTION: THE WORD MADE FLESH (1:1–18)
- II. THE BOOK OF SIGNS: THE SIGNS OF THE MESSIAH (1:19–12:50)
- III. THE BOOK OF EXALTATION: PREPARING THE NEW MESSIANIC COMMUNITY AND THE PASSION OF JESUS (13–20)
 - A. *The Cleansing and Instruction of the New Covenant Community, including Jesus' Final Prayer* (13–17)
 - B. *The Passion Narrative* (18–19)
 1. The Betrayal and Arrest of Jesus (18:1–11)
 2. Jesus Questioned by the High Priest and Denied by Peter (18:12–27)
 3. **Jesus Before Pilate (18:28–19:16a)**
 4. **Jesus' Crucifixion and Burial (19:16b–42)**
 - C. *Jesus' Resurrection and Appearances, Commissioning of Disciples* (20:1–29)
 1. The Empty Tomb (20:1–10)
 2. Jesus' Encounter with Mary Magdalene (20:11–18)
 3. Jesus' First Appearance, to His Disciples (20:19–23)
 4. Jesus' Second Appearance, to Thomas (20:24–29)
 - D. *Concluding Purpose Statement* (20:30–31)
- IV. EPILOGUE: THE COMPLEMENTARY ROLES OF PETER AND THE BELOVED DISCIPLE (21)

¹ Adapted from Andreas Köstenberger, L. Scott Kellum, and Charles L. Quarles, *The Cradle, The Cross, and The Crown: An Introduction to the New Testament* (Nashville, Tenn: B & H Academic, 2009), 307–308.

Interpretation: Read through the passage, and then review and make notes under the questions below.

1. In what way is there deep irony in the three statements made by Romans about Jesus in John 19:3, 5, and 14?

2. Why would Pilate bring Jesus before the crowd in 19:4? What would be his purpose in visibly presenting Jesus to the people?

3. What does Jesus' statement in 19:11 suggest regarding divine sovereignty? What about human responsibility?

4. Notice the references to the fulfillment of Scripture in 19:24 (*cf.* Psa. 22:18), 19:28 (*cf.* Psa. 69:21), and 19:36–37 (*cf.* Zech. 12:10). What does the correspondence of these events to Scripture tell us about the crucifixion?

5. What does it mean for “all things” to be “now accomplished” (19:28) and “finished” (19:30) at the Cross?

6. Notice that even in death Jesus is active: “bowing His head, he gave up His spirit” (19:30). How should we react to Christ’s active obedience in death?

7. Consider the risks involved for Joseph of Arimathea and Nicodemus (*cf.* ch. 3; 7:50–51) in participating in Christ’s burial. How does their public identification contrast with the behavior of the other disciples?

Application: Take time to reflect on the implications of this passage for your own life today.

8. What does this passage tell us about Jesus? How does it help us to understand “his place in the sweep of redemptive history”?²

9. What does this passage mean for your walk with the Lord?

10. How does this passage challenge the way you think about situations in daily life? What should you do about that?

² D. A. Carson, *The Gospel according to John*, Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1991), 102.

Worksheet #21: John 20:1-31

Summary: John chapter 20 draws the “Book of Exaltation” (which began in chapter 13) to a close. The chapter resumes on “the first day of the week” following the crucifixion (20:1), and recounts the discovery of the empty tomb by the women, who then alert Peter and the “beloved disciple” (20:1-10). John’s account is unique in its mention of Mary Magdalene by name in 20:1, and he alone recounts the later meeting between Mary Magdalene and Jesus in the garden (20:11-18). The account of Jesus’ appearance to the disciples in vv. 19-23 seems to parallel the account in Luke 24:36-43, but John’s primary focus is upon the encounter with Thomas recounted in vv. 24-29 and nowhere else. Throughout this chapter, John places an emphasis upon belief in Jesus as resurrected Lord, an emphasis which appears at the end of the chapter in vv. 30-31 where we have “a purpose statement that summarizes virtually all the major themes of the Gospel.”¹

Abbreviated Outline² (current passage in bold):

- I. INTRODUCTION: THE WORD MADE FLESH (1:1-18)
- II. THE BOOK OF SIGNS: THE SIGNS OF THE MESSIAH (1:19-12:50)
- III. THE BOOK OF EXALTATION: PREPARING THE NEW MESSIANIC COMMUNITY AND THE PASSION OF JESUS (13-20)
 - A. *The Cleansing and Instruction of the New Covenant Community, including Jesus’ Final Prayer* (13-17)
 - B. *The Passion Narrative* (18-19)
 1. The Betrayal and Arrest of Jesus (18:1-11)
 2. Jesus Questioned by the High Priest and Denied by Peter (18:12-27)
 3. Jesus Before Pilate (18:28-19:16a)
 4. Jesus’ Crucifixion and Burial (19:16b-42)
 - C. *Jesus’ Resurrection and Appearances, Commissioning of Disciples* (20:1-29)
 1. **The Empty Tomb** (20:1-10)
 2. **Jesus’ Encounter with Mary Magdalene** (20:11-18)
 3. **Jesus’ First Appearance, to His Disciples** (20:19-23)
 4. **Jesus’ Second Appearance, to Thomas** (20:24-29)
 - D. *Concluding Purpose Statement* (20:30-31)
- IV. EPILOGUE: THE COMPLEMENTARY ROLES OF PETER AND THE BELOVED DISCIPLE (21)

¹ Andreas Köstenberger, *John*, BECNT (Grand Rapids, MI: Baker Academic, 2004), 559.

² Adapted from Köstenberger, L. Scott Kellum, and Charles L. Quarles, *The Cradle, The Cross, and The Crown: An Introduction to the New Testament* (Nashville, Tenn: B & H Academic, 2009), 307-308.

Interpretation: Read through the passage, and then review and make notes under the questions below.

1. Notice what Mary Magdalene assumes about Christ's body in 20:2. What does this tell us about the disciples' initial impressions on the morning of the resurrection?

2. How does the arrangement of the grave clothes in the tomb contradict the idea that the body was stolen (20:6–7)?

3. In what sense could the disciples "believe" (20:8) when "as yet they did not know the Scripture" regarding the resurrection (20:9)?

4. In what way does Jesus' statement in 20:17 indicate a change in his relationship to his followers?

5. Compare John 7:39, 14:16–18, 25–26, 16:12–15 and Acts 2 with John 20:21–23. Based on these references, how should we understand Jesus' words here?

6. Compare John 20:29 with 20:9. Through what means does someone believe without seeing? Why would Jesus describe this as being a greater blessing than believing by means of sight in 20:29?

7. Reflect on the purpose statement in 20:30–31. What are some passages in this book that have significantly impacted your faith in Jesus as Christ and Son of God?

Application: Take time to reflect on the implications of this passage for your own life today.

8. What does this passage tell us about Jesus? How does it help us to understand "his place in the sweep of redemptive history"?³

9. What does this passage mean for your walk with the Lord?

10. How does this passage challenge the way you think about situations in daily life? What should you do about that?

³ D. A. Carson, *The Gospel according to John*, Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1991), 102.

Worksheet #22: John 21:1–25

Summary: Serving as an epilogue to John's gospel, John 21 pairs with the prologue in John 1:1–18 to form a symmetrical “frame” around the main narrative, providing thematic unity. Although this “second ending” may seem redundant after the apparent conclusion in 20:30–31, it serves several necessary functions. For instance, the passage resolves the seemingly competitive relationship between Peter and the beloved disciple while also providing a smoother ending than would an abrupt stop immediately after the confrontation with Thomas in 20:26–29.¹

The chapter records three incidents from a day of fishing in Galilee (*cf.* 6:1, where the “Sea of Tiberius” equals Galilee). On this day, Jesus appears to his disciples in the third post-resurrection appearance to the disciples recorded in this gospel (21:14).

A key figure in this chapter is Simon Peter, prominent in all four gospels as outspoken leader among the disciples. Here, it is Peter who initiates the fishing expedition (21:3); it is Peter who first responds when the disciples recognize the Lord (21:7); it is Peter who drags in the abundant catch (21:11); and it is Peter with whom the Lord carries on most of the recorded conversation (21:15–19). Three times the Lord asks Peter to affirm his love, which serves to rehabilitate Peter after the three denials (18:12–27).

Throughout the chapter, the “disciple whom Jesus loved” is right behind Peter at each moment. He appears in the list of disciples as one of “the sons of Zebedee” (21:2); he identifies Jesus on the shore (21:7); and he becomes the primary focus in the closing remarks (21:20–25). In an important statement, he identifies himself as the author of the gospel and an eyewitness of “many other things that Jesus did” not recorded elsewhere (21:24–25).

Abbreviated Outline² (current passage in bold):

- I. INTRODUCTION: THE WORD MADE FLESH (1:1–18)
- II. THE BOOK OF SIGNS: THE SIGNS OF THE MESSIAH (1:19–12:50)
 - A. *The Forerunner and the Coming of the Messiah* (1:19–51)
 - B. *The Cana Cycle: Jesus' Inaugural Signs and Representative Conversations* (2:1–4:54)
 - C. *The Festival Cycle: Additional Signs amidst Mounting Unbelief* (5–10)
 - D. *Final Passover: Climactic Sign, the Raising of Lazarus, and Other Events* (11–12)
- III. THE BOOK OF EXALTATION: PREPARING THE NEW MESSIANIC COMMUNITY AND THE PASSION OF JESUS (13–20)
 - A. *The Cleansing and Instruction of the New Covenant Community, including Jesus' Final Prayer* (13–17)
 - B. *The Passion Narrative* (18–19)
 - C. *Jesus' Resurrection and Appearances, Commissioning of Disciples* (20:1–29)
 - D. *Concluding Purpose Statement* (20:30–31)
- IV. EPILOGUE: THE COMPLEMENTARY ROLES OF PETER AND THE BELOVED DISCIPLE (21)
 - A. *Jesus' Third Appearance, to Seven Disciples in Galilee* (21:1–14)
 - B. *Jesus and Peter* (21:15–19)
 - C. *Jesus and the Disciple Jesus Loved* (21:20–25)

¹ In addition, there is no textual evidence for John's gospel ever being copied without the epilogue. Andreas Köstenberger, *John*, BECNT (Grand Rapids, MI: Baker Academic, 2004), 583–586.

² Adapted from Köstenberger, L. Scott Kellum, and Charles L. Quarles, *The Cradle, The Cross, and The Crown: An Introduction to the New Testament* (Nashville, Tenn: B & H Academic, 2009), 307–308.

Interpretation: Read through the passage, and then review and make notes under the questions below.

- How many indications can you find of God's sovereign oversight in the disciples' fishing excursion (21:1–13)? What seems to have been the purpose of divine intervention in this event?
.....
.....

- Notice the awkwardness as the disciples come ashore (21:12). Why does John point this out to us? What does it tell us about this moment?
.....
.....

- Compare John 21:15–17 with 1 Peter 5:1–3. How did Peter understand his mission, and what does that mean for others entrusted with the care of God's flock?
.....
.....

- Why is it significant that Jesus predicted the manner of Peter's death in 21:18–19?
.....
.....

- Compare John 21:24 with 1 John 1:1–3 and 4:14ff. Why is it significant for the author of this gospel to have been an eyewitness?
.....
.....

Application: Take time to reflect on the implications of this passage for your own life today.

- What does this passage tell us about Jesus? How does it help us to understand "his place in the sweep of redemptive history"?³
.....
.....

- What does this passage mean for your walk with the Lord?
.....
.....

- How does this passage challenge the way you think about situations in daily life? What should you do about that?
.....
.....

Review: Take a few moments to look back through your study of John's gospel.

- What are some passages/topics in John that you found to be particularly challenging?
.....
.....

- What are some passages/topics in John that you found particularly helpful?
.....
.....

³ D. A. Carson, *The Gospel according to John*, Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1991), 102.